

Dr. Iohn Walker's Walk

THE
CHRISTIAN
MANS WALKER

With the most regardable and
markeable Steppes thereof, the
true Rule according to which, and
the manner how we must Walke:
Shewing the infallible pro-
perties of the children
of light.

As I have wrote in few words, whereby when
ye reade ye may understand. Ephes. 3. 3.

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This is the way, walke in it. Esa. 30. 21.

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TO THE HO-
norable and Worship-
full Company of all our
English MERCHANTS
trading to East In-
dia, Grace and
peace, &c.



*Onsidering with
my selfe to whom
I might present
this worke, bee-
ing the third fruits of my
labours in this kinde, I
thought vpon a saying of
Salomon in his Prouerbes,
A man that hath friends,
must shew himselfe friend-
A ly.*

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ly. Prou. 18. 24. Which speech beeing oft recalled, was the occasion of this presentation, and impulsive cause of the dedication of these Sermons to all your most respected worthinesse. The most deserving cause I confesse, was the acknowledgement of wonted beneuolence, and your annuall beneficence, whereof these few yceres I haue been partaker. So that, Commemoratio beneficij, became Commendacio officij, to mee, .i. The remembrance of your undeserued bounty, was a commending and commanding of this my most deserued duty. The final cause, in regard of God, is to seeke his glory, in the good of his Church; in regard

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gard of you ; to testifie my
thankfulnes for your choice
of mee among some other of
my fellow labourers, in this
case ; And as hee that for-
gets the benefits of God or
men , cannot but bee un-
thankfull to both ; so on
the contrary , Qui quanta
sibi gratia collata sit, nescit,
quantas largitori grates
debet, non intelligit .i. Hee
that knowes not what fa-
vour is bestowed vpon him,
vnderstands not what
thanks hee oweth to him
that gaue it. And the more
deserued praise belongs vn-
to you , because yours is a
vitall, not a funerall bene-
ficence: Concerning which,
it is well of some obserued,
that beeing vitall, it is free,
and such as God accounts

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of; it shewes, first, your faith in Gods prouidence; Secondly, your loue and care to doe good to Gods Ministers; Thirdly, that you trust not in uncertaine riches; Fourthly, it gaines you the prayers of those to whom you are beneficiall; whereas a funerall beneficence, is most commonly formall, for fashion, to doe as others doe; or extorted to the hazard of their goods, or for vaine-glory, or to stoppe the mouth of an accusing conscience. Now because I could no way better expresse my thankefull heart, nor knew, hauing so many friends, how to shew my selfe more friendly, I haue presumed to make an exchange; for your temporall

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rall, to bestow amongst you
all, this spiritual gift; it be-
ing the best requisall I can
make, or cōtent that I could
giue. I acknowledge my
selfe much obliged to you,
though vnknowne to most
of you; I praise you in God,
and blesse Ged for you all;
and though I cannot say, I
am yours to liue and die
with you, yet by Gods grace
I shall ener bee yours to liue
and pray for you; that I
may vse the words of Sa-
muel; As for me, God for-
bid that I should sin against
the Lord, in ceasing to pray
for you; but I wil teach you
the good & the right way;
Onely feare the Lord, and
serue him in truth with all
your heart, for consider
how great things, hee hath

A 3

done

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done for you, *2 Sam. 12, 23, 24.*

And now giue me leaue, I beseech you, to speake freely to you all, as Paul did to the Corinthians, My mouth is open vnto you, my heart is enlarged; Now for a recompense in the same, be ye also enlarged, 2. Cor. 6. 11, 13. Let your good workes be continued; And bee not weary in well doing, for in due season ye shall reape, if yee faint not, Gal. 6. 9. It is constancie in well-doing, that crowns the worke; In cassum, bonum quid agitur, si ante vite terminum, deferatur. i. It is in vaine to doe any good thing, and to leaue off before death; as, Non coepisse, sed perfecisse virtutis,

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tis est, saith Ierome, .i. It is the property of vertue, not to begin well, but to end well. Let your good workes be plentiful and abundant; More at last, than at first, Reuel. 2. 19. Yea, sometime superabundant; like the Macedonians, who to their power, yea, and beyond their power were willing of themselves, &c. 2. Cor. 8. 3. Let all be done discreetly; making much of them that feare the Lord, Psal. 15. 4. Distributing to the necessitie of Saints, Rom. 12. 13. doing good to all, but specially to those which are of the household of faith, Gal. 6. 10. so regarding, and rewarding most plentifully, those that labour painefully in Gods harvest. Thus

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let good doing be chearefully; not grudgingly, or of necessity, but willingly, for God loues a chearefull giuer, 2 Cor. 9. 7. if there be first a willing minde, God accepts it, 2 Cor. 8. 12.

And to stirre you vp the more, remember I beseech you what Salomon saith, He that pittierh the poore, lends vnto the Lord, and what hee hath giuen him, will he pay him againe, Prou. 19. 17. Remember what Saint Paul saith; To doe good, and to communicate, forget not, for with such sacrifices God is well-pleased, Heb. 13. 16. Remember what our Sauiour Christ saith; Hee that receiueth a Prophet in the name of a Prophet, shall

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shall receiue a Prophets reward, Math. 21. 22. God will reward you here and hereafter; Hee will reward you, 1 Donando, by giuing you all necessary good; 2 Condonando, by forgiving you all your sinnes; 3 Coronando, by crowning you with euerlasting life. God will be with you; 1 Dirigendo; by directing you in his waies, and guiding you in al your affaires. 2 Porrigendo, by reaching out his helping hand in all your distresse. God will bee with you. 1 Detegendo, by discovering the plots and deuices of your enemies. 2 Protegendo, by defending you against all dangers at home and abroad, both by sea and land. Thus, the
Lord

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Lord is with you, while
ye be with him, no longer,
2 Chron. 15. 2. And if
you become like *Dauids*
blessed man, whatsoeuer
you doe it shall prosper,
Psal. 1. 1. 2. 3. If you shall
meditate in the law of God
day and night, and obserue
to doe what is written
therein, then shall you
make your way prospe-
rous, and then you shall
haue good successe, Ioshua
1.8.

*Now giue mee leaue, I
humbly beseech you, to ad-
uance my speech a little fur-
ther to you all; you encoun-
ter with the mighty bil-
lowes of the great Sea; you
indanger your selues, and
yours, both in body and
goods; In the midst of life,
they*

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they are in death; If it please God to honour you in a strange Land, with the treasures of it, and to giue safe returne home, then labour to honour God in your owne Country, with that which he hath lent you. So you honouring God, hee will still honour you, 1 Sam. 2.30. If aduersity comes, be humble; if prosperitie, bee thankfull; if death it selfe, be patient. I would not haue you timidi, nor tumidi; neither ouermuch timerous, as doubting of Gods fauour, despairing of his loue, or distrusting his prouidence; nor too presumptuous, relying on your owne meanes, trusting to your owne merits, and so to sacrifice to your owne nets,
Habak.

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Habak. 1. 16. *for the first,*
remember, He that keepeth
Israel, shal neither slumber
nor sleepe, Psal. 121. 4. *for*
the latter, know, it is Gods
blessing which maketh
rich, Pro. 10. 22. He giueth,
and he taketh away, Iob 1.
21. If riches increase, set
not your harts vpon them.
Let not the wise man glo-
ry in his wisdom, nor the
mighty man in his might,
nor the rich man in his ri-
ches; but let him that glo-
rieth, glory in this, that he
vnderstands and knowes
God, who exercises louing
kindenesse, iudgement and
righteousnesse in the earth,
Ier. 9. 23. 24. *For though*
you may bee domini titula-
res; onely Lords in name,
yet God is dominus tutela-

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ris; a God of power, a rocke of defence, your refuge, Castle, and deliuerer. But first seeke the Kingdome of God, and his right oulesnes, as the principall, (and all other things (as appurtenances) shall bee cast vpon you, Math. 6. 33. Seeke it first; primò et maximè, first of all and most of all; first in order, first in degree. Delight your selues in the Lord, and he shal giue you your hearts desire. Commit your way vnto the Lord, trust in him, and hee shall bring it to passe, Psal. 37. 4. 5. And I beseech you lay to heart Saint Pauls charge, Charge them that are rich in this world, that they be not high-minded, nor trust in vncertaine riches,

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ches, but in the living God, who giueth vs richly all things to enioy; That they doe good, that they bee rich in good workes, ready to distribute, willing to communicate; laying vp in store for themselves a good foundation against the time to come, that they may lay hold on eternall life, 1 Tim. 6. 17. 18. 19.

*Now crauing pardon for my boldnesse; I commend you to GOD, and to the word of his grace, which is able to build you vp, and to giue you an inheritance, among all them which are sanctified, Acts 20. 32. and these my labours to your Patronage, against al preiudicate opinion, calumnies, or supercilious censures of
any*

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*any ouer-curious, or too en-
uious ; humbly beseeching
Almighty God, to giue you
and al yours, all happinesse.
i. Externall, in your bodies;
Internall, in your soules; E-
ternall, both in body and
soule; for Iesus Christ sake,
To whom, for all his bene-
fits, both temporall and spi-
rituall; receiued and promi-
sed; positine, and priuatiue;
be all thanks, and praise.
Amen.*

Your Honours and
Worships in the Lord
to bee commanded,

Nathanael Cole.



THE
P R E F A C E
to the W O R K E.

O R,
An ocular S E R M O N,
fitting the Subiect, being
an exposition vpon
P S A L. 119. 3.



T is a most regar-
dable, and remar-
kable saying, and
worthy all obser-
uation, which the Prophet
David recordeth in the Psalm,
speaking of all those who are
blessed, both here, and for
B euer

euer hereafter. *They doe no iniquitie, they walke in Gods waies. Psal. 119. 3.* In which place, are set downe two infallible notes of all Gods children, putting a maine difference betweene them, and all the wicked impes of Sathan. First, *Gods Children doe no iniquity.* Which words must not simply and properly bee vnderstood; for all men haue sinned, and doe sinne, both before and after conuersion. *If I Iohn, and my fellow Apostles say we haue not sinned, we make God a lyar, 1 Ioh. 1. 10.* For all haue sinned, *Rom. 3. 23.* Againe, after conuersion, *If we say wee haue no sinne, wee deceiue our selues, and the truth is not in vs. 1 Iohn 1. 8.* For all our righteousnesse are as filthy ragges, *Esay. 64. 6.* For there is not a iust man upon earth that doth good, and sinneth not, *Eccles. 7. 20.* It is not so meant then, that Gods children

children neuer sinne; neither, as the Papists hold, that originall sinne is so abolished by Baptisme, that, in the partie baptized, there remains nothing which God may hate; But the meaning of the words is this: *They doe no iniquity*; that is, they commit not sinne so, as to liue in a customarie practise of any one sinne; though they may faile in words, and doe amisse in deedes, yet the tenour and course of their liues shall be according to Gods commandements. They lye not in their sinnes; sinne raignes not in them; they giue not themselues ouer vnto sinne, to become slaues and seruants vnto sinne; They sinne not against conscience, and knowledge, of set purpose; they sinne not willingly, wilfully and wittingly, with full consent and swinge of will: Neither can they so sin,

for being regenerated, the Spirit of God keeps them from so sinning: Thus are the like places to be vnderstood. *Who-soeuer abideth in Christ, sinneth not, 1 Ioh. 3. 6. Who-soeuer is borne of God, doth not commit sinne, for his seede remaineth in him, and he cannot sinne because he is borne of God, verse 9.* This is a speciall marke to discern the childe of God, and to distinguish him from the wicked; for the wicked sinneth wilfully, customarily, lying, and trading in his sinne, without any sound repentance, or true remorse of conscience, sporting and delighting in sinne; going on in sinne and wickednesse, *Psal. 68. hating to be reformed, Psal. 50. he giueth ouer himselfe to sine, to obey it in the lusts thereof, Rom. 6.* In a word, as *Paul* saith, *The wicked being past feeling, giue themselves ouer to lasciuiousnesse, to worke*

worke all uncleannesse with greedinesse; Ephes. 4. 19. and not onely commit wicked and vngodly deedes, but commit them vngodlily, in an vngodly manner, as Iude, Epist. Verse 15. that is, they doe their workes from an vnrepentant heart, and with a minde deuoted and addicted to vngodlinesse; with a purpose to sinne afore-hand; taking pleasure in sinne; and running on in the same course without repentance. Herein stands the sound triall of a mans selfe in dede, whether he be in the state of grace or not; namely, if hee can say truly in the testimony of a good conscience, he doth no iniquity, so, as I haue shewed; First, he purposeth it not before-hand, but, it is both beside and against his purpose. Secondly, he hath a resisting and strife against it, and is not wholly swallowed vp in the

pleasure of it. Thirdly, if hee doth fall, through weakenesse and his owne corruption, yet he lieth not in it, but recouers himselfe againe by renewed repentance. And this is the first marke of *Dauids* blessed man in the Text; and worthily are they set in the first place, being a maine preparatiue to this walke; for first a man must cease to doe euill, and then doe good; first, cease to doe iniquitie, then to walke in Gods waies.

Secondly, *the godly walke in Gods waies.* First, obserue their actions, *they walke*, that is, they frame and leade their liues according to those waies which God in his holy word hath appointed to walke in. Secondly, wherein they walke, and their discretion; not in their owne waies, following the imaginations of their own hearts; not in the waies of
sinne,

linne. the world, the flesh, nor Diuell; but denying themselves, and resigning themselves wholly to Gods will and pleasure in all things, *they utterly abhorre all false wayes, Psal. 119. 104. 128. they walke,* (saith the Text) *in his waies.*

Thirdly, marke the extension of their walke; not in some few; here and there doing some good thing in a good moode, or by fits and snatches, but yeelding a generall obedience to all Gods Commandements, as *Zacharias and Elizabeth; They walke in all his waies.*

Fourthly, obserue the persons, who onely doe and can walke in this way; *they*, that is, onely the godly, who are indued with sauing-grace, and haue ceased to commit iniquitie, they walke in his waies; they stand not still in this way, nor goe backward, nor onely

begin well, and make some good proceedings, and then stand at a stay, but they proceed in good duties, grow in grace, going forward in the knowledge of Christ; they goe on till they come to their iournyes end. *They walke*; this is their progression: Secondly, they keepe themselves onely in Gods waies, auoiding all by-paths; this is their discretion: Thirdly, in all Gods waies; there is their extension: Lastly, they, and onely they; this is their condition. This is another maine difference betweene the godly and the wicked. *The godly walke in the law of the Lord, Psal. 119. 1. Hee that is a iust and righteous man indeed, walketh in Gods statutes, Ezech. 18. 9. and as David saith here, they walke in Gods waies. But the wicked, not so. For they walke not in Gods law, nor in his statutes, nor in his testimonies,*

stimonies, Ier. 44. 23. They set themselves in no good way, Psal. 36. 4. The way of peace, they haue not knowne, Rom. 3. 17. They doe alwaies erre in their hearts, because they haue not knowne Gods waies, Heb. 3. 10. They walke in the vanity of their minde, Ephes. 4. 17. They walke after their owne vngodly lusts, as Iude, Epist. Verse 16. 18. Yea, they walke, but they are enemies to the Crosse of Christ, whose end is destruction, Phil. 3. 18. They walke in the counsell of the vngodly. Psal. 1. 1. The godly walke as children of the light, Ephes. 5. 8. But the way of the wicked, is as the darkenesse, they know not at what they stumble, Prou. 4. 19. The wicked walke on in darkenesse, Psal. 82. 4. All which must teach every one to auoid the path of the wicked, and to follow the example of the godly, to hate euery false way, and to keepe our

selues onely in Gods waies. Thus may wee expect the gracious protection and providence of God and his holy Angels, If we keepe our selues in those waies he hath appointed for vs, Psal. 91. 11. Be not therefore companions with the wicked, Ephes. 5. 7. Walke not thou in the way with them, refrayne thy soote from their path, Prouerb. 1. 15. For, for such wicked courses comes the wrath of God upon the children of disobedience, Ephes. 5. 6. Enter not into the path of the wicked, and goe not into the way of euill men; auoid it, passe not by it, turne from it, and passe away, Pron. 4. 14. 15. They leaue the pathes of vprightnesse, to walke in the wayes of darkenesse; They reioyce to doe euill, and delight in the frowardnesse of the wicked, whose waies are crooked, and they froward in thir pathes, Pron. 2. 13. 14. 15. Let therefore discretion preserve thee, and understand

understanding keepe thee, to deli-
uer thee from the way of the euill
man, that thou maist walke in the
way of good men, and keepe the
paths of the righteous, *Prou. 2. 10.*
11. to 20. Then shalt thou walke
in thy way safely, *Prou. 3. 23.*
For the righteous walke in Gods
waies, as the Text saith, *They*
walke in his waies.

More particularly, obserue
out of this clause: first, what is
meant by walke, and the di-
uers kindes of it: secondly,
what are these waies of God,
and why so called.

This dutie of walking is ta-
ken in a good sence, or bad;
In a good sence, as here, and
infinite like places both in the
old and new Testament; In
an euill sence, as to walke in
sinne, in darkenesse, &c. both
which I haue shewed at large;
From both acceptations, it is
more than manifest; that, to
walke, signifieth, to leade our
liues

liues orderly, warily, and circumspectly, and to haue our conuerſation euery way ſuitable to thoſe waies which God hath ſet downe in his word, neither declining to the right hand, nor to the left, agreeable to that of *Salomon*: *Ponder the path of thy feete, and let all thy waies be eſtabliſhed, Turne not to the right hand, nor to the left, Pron. 4. 26. 27.* and to that of *Saint Paul*, *Make ſtreight ſteppes for your ſecte, leſt that which is lame be turned out of the way, Heb. 12. 13.* And, take heed that yee walke circumspectly, *Ephes. 5. 15.* Thus, to walke, is to liue thus and thus; to leade our liues in this and that; to order our liues according to this and that, taking the word of God for our onely rule, to the obedience whereof our whole liues are framed, and by which, all our actions towards God & man, through
the

the whole course of our liues are ordered and squared. This is to walke in Gods wayes; which may well be explained by the saying of *Dauid* in the *Psalme*: *To him that ordereth his conuersation aright, will I shew the saluation of God, Psal. 50. 23.* making the walking in Gods waies, and the ordering of our conuersation aright, all one in effect. Therefore, as *Saint Paul*, speaking of this word, *Walke*, in the bad sence, saith, that the *Colossians* walking in sinne, was liuing in sinne; *in which, ye also walked sometime, when ye liued in them, Coloss. 3. 7.* so say I, speaking in the good sence; then doe we walke in Gods waies, when we liue in them. Whence we must note, that it is not a bare talking and discourting about Gods wayes, that will serue turne, but a walking and liuing in them; not to know them,

them, but to doe them; not onely to be informed of them in our iudgements, nor onely conformed to them in outward shew, but transformed inwardly, by the renewing of our mindes, and reformed wholly in the practise of our liues.

Moreouer, this spirituall walke hath relation, first, to God; secondly, to Man. Both must be regarded, and great heed must be taken how wee walke both before God and men: for there are two extreames, into which men commonly fall; the one is, so they haue a good heart towards God inwardly, (as they say) they neuer care how they seeme to their brethren; whereas the duties of pietie towards God in the first Table must shew themselves in the duties of charity, and the light of an holy example to their brethren

brethren in the second Table. The other is, so they can liue a ciuill honest life, and make a faire shew to the world, to blinde the eyes of men, they care not what they doe, nor how prophanely and lewdly they carry themselues in the sight and presence of the all-seeing God.

First, to walke with God, or to walke before God, is so to carry our selues, as in the sight and presence of God, acknowledging his all-seeing eye, discerning all our thoughts, wordes, and deedes, and admitting him to be the iust iudge of them all, and of the whole course of our liues: or, to walke before God, is to lead a holy and godly life, fearing to offend God in any thing, being fully perswaded, that wheresoeuer, among whosoeuer, or whatsoeuer doing, that God himselſe stands

stands by vs, beholding and obseruing all our actions, speeches, and thoughts, and will iudge them all. It is (as Saint Luke hath it in the song of Zacharie) to serue God without seruile feare, in holines & righteousnesse before him all the daies of our life, Luke 1. 74. 75. Thus did Enoch; He walked with God, Gen. 5. 24. Thus, after him did Abraham; The Lord, before whom I walke, Gen. 24. 40. So did David, purposing and resolving so to doe, I will walke before God in the land of the liuing, Psal. 116. 9. Thus did good King Hezekiah; I beseech thee O Lord, remember now, how I haue walked before thee in truth, and with a perfect heart, and haue done that which is good in thy sight, 2 King. 20. 3. And so must all of vs doe, that looke to liue with him in glory, according to Gods commandement giuen to
Abra-

Abraham, and so to vs all. *Walke before me, and be upright,* Gen. 17. 1. In all which examples, especially that of *Hezekiah*, wee may obserue; first, this dutie of walking before God; secondly, the manner of it, which is two-fold; first, in truth; secondly, with a perfect heart, that is, an upright heart; thirdly, his exercise in this his walking; first, doing, secondly, that which was good; thirdly, not in the presence of men onely, to be seene of them, but as approving his heart vnto God, hee did all in his sight. Fourthly, his accustomed practise, through the whole course of his life, after conuersion, *I haue walked, and I haue done*; speaking of the time of his former life, not deferring it till death, where we may see, walking before God, and doing of good must goe together: Fifthly, the clearenesse
of

of his good conscience, out of which he appeales to God; for this was not any pride, or presumptuous conceit, that this good King had of himselfe, seeking any way to iustifie himselfe before God, but it was his peace of conscience, *which passeth all understanding*: Hee knew well (that I may vse the words of Saint Paul, & his example) *that he had liued in all good conscience before God untill this day, Acts 23. 1. and that he had exercised himselfe to haue alwaies a conscience void of offence toward God and toward men, Acts 24. 16. His conscience bearing him witnesse in the holy Ghost, Rom. 9. 1.* Out of this good conscience, I say, he appealeth to God; saying, *I beseech thee O Lord, remember how I walked, &c.* A most notable and worthy patterne of all, both high and low, to be followed, that wee may so walke

walke before God both in life and death.

This continuall walking before God, to consider that wee are alwaies in Gods presence, is, first, a speciall remedie against sinne, and a notable meanes to make vs liue in the feare of God. This kept *Ioseph* from vncleanenesse, *Gen.* 39.9. *Iob* from impatien- cy; *Iob* 1. 18. The Mid-wiues from murther, *Exod.* 1. *Abra- ham* in obedience, *Gen.* 22. and 23. chapters. *Dauid* in in- tegrity: Secondly, this is a maine signe that we are friends with God, and that he is well pleased with vs. So *Enoch*, by walking with God, is repor- ted of, *to haue pleased God*, *Heb.* 11.5. All our glorious workes without this, are nothing; *He hath shewed thee O man, what is good, and what the Lord re- quireth of thee; surely to doe iustly, and to loue mercy, and to humble*

humble thy selfe, to walke with thy God, *Micah. 6. 7. 8.* The Prophet *Amos* saith, Can two walke together, except they be agreed? *Amos 3. 3.* Vnder which interrogative, is included this negative; two cannot walke together except they be agreed; and if they doe walke together, it is a signe they are agreed: So those that walke with God, are at agreement with him; In *Christ* hee is well pleased with them, *Adat. 3. 17.* and being at agreement with him, shall continually have his loue and fauour extended towards them; as hee that is alwaies in the Kings presence cannot but be highly in his fauour, who dare wrong him? Yea, what shall be done to the man whom the King will honour, whom hee delighteth to honour? Thus and thus shall it be done to the man whom the King will honour, *Eslh. 6. 6. 9. 11.* If this be

be so among those who are in fauour with earthly Kings, then what honour shall they haue, that are alwaies in Gods presence, and daily tread his Courts? A thousand times blessed are they, for God himselfe will honour those that honour him, 1 Sam. 2. 30. Hee is with those that are with him 2 Chron. 15. 2. and if God be with them, who can be against them? Rom. 8. 31. Yea, hee is with them in trouble he will deliuer them, and honour them, with long life hee will satisfie them, and shew them his saluation, Psal. 14. 15. 16. Thus, as they haue walked with God here, in the kingdome of grace, they shall for euer liue with him in glory; which is meant, Reuel. 3. 4. They shall walke with Christ in white, for they are worthy; not as the Church of Rome gather for the worthinelle of their workes, but of their persons, accep-

accepted of God as righteous in Christ, his righteousness being imputed to them, and made theirs.

The second kinde of walking, is towards men: first, Publique; secondly, Priuate. Publique walking concernes, first, the members of the Church, and all belceuers; secondly, those which are out of the Church. Towards the first, we must walke in loue, peace, humility, meekenesse, &c. Walke in loue, as Christ hath loued vs, Ephes. 5. 1. Walke with all lowliness and meekenesse, with longsuffering, forbearing one another in loue, endeavouring to keepe the vnitie of the spirit in the bond of peace. Ephes. 4. 1. 2. 3. And this is loue, that wee walke after his commandements, This is the commandement, that as yee haue heard from the beginning, yee should walke in it, Iohn. 2. epist. verse 6. Wee must walke, and liue

liue so, giuing no iust cause of scandall & offence, but shewing a good example to all men, in all things. *We are children of the light, we must therefore walke as children of the light, Ephes. 5. 8. Letting our light, of an holy example, so shine before others, that they may see our good workes, and glorifie God, Math. 5. 16.* Towards the latter wee must walke, wisely, honestly, in-offensiuely; taking great heed to our waies, and hauing a speciall care of our carriage, that in nothing wee giue any iust cause, either of exception or of offence, to the wicked and vnbelieuers. *Walke wisely towards those which are without, redeeming the time, Colos. 4. 5. Study to be quiet, &c. that yee may walke honestly toward them which are without, 1 Thes 4. 11. 12.* Walke towards them, but not with them. To walke with them, is to walke as they, to liue,

liue, and doe as they. To walke towards them, is meant to walke and liue amongst them, and as occasion serueth to haue any dealing with them, in all our carriage amongst them, wee must doe all things to the glory of God and good of others. *Wee must liue so amongst them, that wee may be blamelesse and harmelesse, the Sonnes of God, without rebuke, in the middest of a crooked and peruerse nation, among whom shine yee as lights in the world, Phil. 2. 15.*

Private walking, concernes either our selues, or others; as our Children, Seruants, and families. In regard of our selues, wee must walke in vp-rightnesse and singlenesse of heart, approuing our hearts to God, *endeauouring that wee may be accepted of God, 2 Cor. 5. 9.* with the Philippians, *not in presence of others onely, but much more*

more in their absence to obey
God, *Philip. 2. 12. exercising
our selues to haue alwaies a con-
science void of offence, toward
God and man, Acts 24. that
when wee are falsely accused,
slandered or reproached, our
conscience may excuse, not
accuse vs, so that we can true-
ly say, I suffer vniustly, my con-
science bearing me witnesse in the
holy Ghost, Rom. 9. 1. Thus in
priuate, to giue our selues to
prayer, to reading, to searching
of the Scriptures with them of
Berea, diligently, and daily,
Acts 17. 11. to often medita-
ting in Gods word, and of his
workes, and in a serious con-
sideration and calling to
minde of our wayes, purpo-
sing and resolving for time to
come to amend things amisse,
daily renewing our vowes,
and performing them: and
whatsoeuer wee doe, to doe it
heartily, as to the Lord, who*

C seeth

seeth our hearts.

2.

Secondly, in regard of those in our families, our Wiues, Children, and Seruants, to shew all good example, to follow our particular callings diligently, and causing all vnder our charge to doe the like: *to instruct our families in points of religion, and to bring up our Children in instruction and information of the Lord, Ephes. 6. 4.* that we can truly say, *I and my house doe serue the Lord, Ioshua 24. 15.* wee must reprocue sinne in our Children and Seruants, and not suffer them to sinne; to make a discreet choise of our Seruants, *making much of all those that feare the Lord, Psal. 15.* to cast out of our houses, the wicked and vngodly, the lyar, slanderer, swearer, idle, theefe, adulterer, fornicators, and the like, not enduring them to tarry in our sight.

Ex.

Excellent is the example of David, worthy of all men in this priuate walke to bee followed, and let vs marke it. I will (saith David) behaue my selfe wisely in a perfect way; I will walke within my house with a perfect heart; I will set no wicked thing before mine eyes; I hate the workes of them that turne aside, it shall not cleane to mee; A froward heart shall depart from mee, I will not know a wicked person; who so pryncely flandereth his neighbour, him will I cut off, him that hath an high looke, and a proud heart, will I not suffer; Mine eyes shall be vpon the faithfull in the land, that they may dwell with mee; He that walketh in a perfect way, hee shall serue mee; Hee that worketh deceit, shall not dwell within my house; He that telleth lyes, shall not tar- ry in my sight, Psal. 101. 2. 3. 4. 5. 6. 7. Let all Gouvernours, Pa- rents, and Masters of families,

walke thus as *Dauid* did ; not follow him in his adultery, or making *Vriah* drunke, or murther, which is a common practise of a number ; but as *Paul* saith, Follow him as hee followes *Christ*, *1. Cor. 11. 1.* Let vs walke by this rule prescribed in this *Psalme*, as *Paul* saith, Let vs walke by the same rule, let vs minde the same thing: And marke them which walke so, as you haue vs for an example, *Philip. 3. 16, 17.* This is that well ordered walke, which becometh all Christians, which puts a maine difference between the children of God, and the wicked, whose whole course of life is out of order, neither walking with God: For they are without God in the world. *Ephes. 2. 12.* nor yet walking in any good course, or duty amongst men: These *Paul* speakes of, Many walke, of whom I haue told

told you, &c. whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things, *Philip. 2. 18, 19.* These walke disorderly; from whom, wee are commanded, in the Name of our Lord Iesus Christ, to withdraw our selues, *2. Thessal. 3. 6, 11.* These the Apostolic Iude speaks of, denouncing a woe against them: *Woe unto them, for they haue walked in the way of Cain, Iude 11.* Lastly, note briefly, that walking vprightly before God, and inoffensuely before men, must alwayes goe together; and that walking implies continuance in well-doing, and holding out in Gods wayes vnto the ende; for, *hee that continueth vnto the end shall be saued, Matth. 24. 13.* And, in due time wee shall reape if wee faint not, *Gal. 6. 9.* Therefore, euer follow that which is good, both among your
C 3 selues,

selues, and to all men, 1. Thes. 5. 15.

The wayes
of God are
two-fold.

The second point concerns the wayes wherein we must walke; In which I obserue, 1. what these wayes are; 2. why called Gods wayes. *They walke in his wayes.* The wayes of God are set downe in Scripture to bee of two sorts. 1. Such as properly concerne himselfe, and which he himselfe walketh. 2. Such as concerne vs, and in which we may, and ought to walke. The first, are two-fold; Secret: Reuealed. The secret or more hidden wayes of God, are the wayes of his Iudgements, Counsels, Wisdome, Knowledge, secret will, his minde, in the Creation, disposition, & gouernement of all things. *Ha uis magis adoranda, quam cognoscenda*; that is, *These wayes of God are rather to bee adored,*

adored of all, than knowne of any: These are not the wayes here meant; neither doe they, being secret and abstruse, belong vnto vs: For Secret things belong to God, Reuealed things to vs, Deut. 29. 29. For there is such a bottomlesse depth of Gods secret wayes, as it is impossible for any mortall man to know them. Of these S. Paul speaketh; O the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are his iudgments, and his wayes past finding out! For who hath knowen the minde of the Lord, or who hath bene his counsellor? Rom. 11. 23. and Esa. 40. 14.

The Reuealed, or more manifest wayes of God, are such as hee hath reuealed in his Word, contained in the bookes of Moses, and in the writings of the Prophets and Apostles. And these reuealed

things belong to vs, and wee must know them. Of these speakes the Psalme, *Hee made knowne his wayes vnto Moses, his acts vnto the children of Israhel, Psal. 103. 7.* These wayes are the waies of Gods works, and marueilous acts; his signified will, as reuealing what kinde of God hee is, in what hee delighteth, what hee loueth, what hee hateth, the redeeming of mankinde by his Sonne, the ordaining of him to bee a Mediatour, and the like. Of these wayes speakes *Dauid; The Lord is righteous in all his wayes, and holy in all his workes, Psal. 145. 17.*

These wayes are distinguished from all other wayes, by diuers Epithets given vnto them in the Word. They are called, *Good wayes, and right, 1. Sam. 12. 23. Psalm. 2. 12. 1. King 8. 36.* Secondly, *an undefiled way, and perfect, Psal. 18*

30. Thirdly, *a holy way*, *Esa.*
35.8. Fourthly, *a chosen way*,
Psal. 25.12. Fifthly, *a straight*
way, *Matth.* 7.14. *Luke* 13.24.
Sixtly, *the way of life*, *Psal.* 16.
11 *Prou.* 6.23. Seuenthly, *the*
way of truth, *Psal* 119.3. Eight-
ly, *the way of wisdom*, *Prou* 4.
11. Ninthly, *the way of righte-*
ousnes, *Prou.* 8.20. and 16.31
2. *Pet.* 2. Tenthly, *the way of*
peace, *Rom.* 3.17. *Luke* 1.79.
Lastly, *Equall*, *Exech.* 18.25.
with many such like stiles, as
are given to Gods wayes: All
and each of which, should
teach vs to bee rauished with
these wayes, to set our hearts
vpon them, to loue them a-
boue all things, to learne
them, and know them, to
teach them others, to search
and enquire for them, and so
to walke in them, that is, to
liue in them, and to frame the
whole course of our liues ac-
cording to them, which is

the property of all Gods children, as the Text hath it, *They walke in his wayes* : I proceede to the second.

Now, the wayes of God which concerne vs, & which we must walke, may be considered two wayes ; Generally. Specially. Generally ; this way, is the way of Christianitie, entring into the course of Christian Religion, and professing the Gospel of Christ, and the doctrine thereof. That this is called a way, appeareth in these places, *Act. 19. 9.* when *Paul* was instructing them concerning the Sacrament, and the doctrine of Christian Religion, disputing and perswading things concerning the kingdome of God, it is said, *Diners spake euill of that way.* *Saul* the persecuter desired to bring bound to Ierusalem all that hee should finde in this way, *Act.*

9.2. yea, hee persecuted this way vnto the death, *Act. 22.*
4. There arose no small stirre about that way, *Act. 19. 23.*
So *Acts 24. 22.* In all these places is vnderstood the way of Christian Religion, and the profession of the doctrine of the Gospel, or some speciall point thereof, as appeareth by the Context.

The General way of Christian Religion is necessary vnto saluation, without it wee cannot come to heauen, and yet this alone being but a bare profession cannot bring a man to heauen; This is the way of a number, euen of such as goe for professors, that yet for all this shall neuer come in heauen: *Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen, Matth. 7. 21.* that is, Not euery one that beares the name

name of a Christian, that professeth the Name of Christ, and God to be his God, shall bee saued; not euery one that makes an outward shew of profession, that can talke, reason, and discourse of Religion, and points of doctrine, though they may haue most excellent and rare gifts, shall bee saued: For many shall pleade for themselues at the day of iudgement, saying, *Lord, Lord, haue wee not preached in thy Name? and in thy Name cast out deuils? and in thy Name done many marueilous workes, and then bee will* professe unto them, *hee neuer knew them: Depart from mee yee workers of iniquitie,* *Mat. 7.22.* There are many hypocrites in the Church, euon among professors, who will make profession of God with their mouthes, but denie him in the practise of their liues.

They

They professe they know God, but by their workes they denie him, being abominable and disobedient, and to euery good worke reprobate, Tit. 1. 16. Thus wee see, that though this be Gods way, which he commandeth, Heb. 12. 1. a good way in it selfe, yet not able to bring vs to heauen.

Specially. The wayes of God wherein we must walke, may properly bee reduced to one head; for indeede there is but one way to heauen, which is called the way of life, the way of saluation; which, in a word, consists in holinesse and righteousness; holinesse towards God, righteousness towards men. But because there are many turnings, and many windings in this way; I meane, many graces required, and many duties to bee performed, therefore

fore in the plurall number they are called Gods wayes, They walke in his wayes; I will reduce them all to three heads, vnder which all the rest are comprehended,

The first
way.

The first way, and the chiefe, is the way of Faith. This way went all the Patriarchs, Prophets, and Apostles, and all beleeuers both in the Old and New Testament: A Catalogue of whom, and of their faith, is set downe at large in the whole Chapter, *Heb. 11.* For as we beleeue to be saved through the grace of our Lord Iesus Christ, so did they, *Act. 15. 11.* By faith the Elders, and all those beleeuers, through faith, obtained a good report. *Heb. 11. 2,* and *39.* That this sauing faith is our way to heauen, the Scriptures make it plaine: Saint Paul faith, *Wee walke by faith, not by sight,*
2. Cor.

2. Cor. 5. 7. To walke by faith,
is to liue by faith; as the A-
postle explaines it, by alledg-
ing a place out of *Habacuk*,
The iust shall liue by faith, Heb.
10. 38. Thus did *Paul*: *The*
life which I now liue in the flesh,
I liue by the faith of the Sonne of
God, Gal. 2. 20. The whole
life of a Christian, both Spiri-
tuall and Temporall, in affli-
ctions and temptations, must
be by faith, and that for these
reasons. First, because, *What-*
soeuer is not of faith is sinne, Rom.
14. 23. that is whatsoeuer wee
doe with a doubting consci-
ence, is sinne. Faith must both
put a beginning to the work,
and perswade vs, that it is
pleasing to God. Secondly,
Without faith it is impossible to
please God in any thing, Heb.
11. 6. no not in the best
things, as preaching, pray-
ing, hearing, and the like. No
true preaching without faith;
whe-

whether wee respect the person of the Minister, who speaketh, who must be faithfull; as Christ exhorts the Minister of the Church of Smyrna, *to bee faithfull to the death, Revel. 2. 10.* or, whether wee regard the doctrine which hee teacheth, which must be the word of faith: *This is the word of faith which wee preach unto you, Ro. 10. 8.* So saith Paul, *We beleene, & therefore speak, 2. Cor. 4. 13.* Again, No true praying without faith; *For whatsoever wee aske, beleeuing, we shall obtaine, Mar. 11. 24.* But hee that asketh without faith, is a wavering minded man, and shall obtaine nothing of the Lord, *Iam. 1. 6, 7.* Thus praying without faith, we aske, but receive nothing, because we aske amisse, *Iam. 4. 3.* It must bee the prayer of faith, that must doe the deede, and preuaile with God, *Iam. 5. 15.* Lastly,

no profitable hearing the Word without faith: *For the Gospel was preached vnto them of old time, as it is now preached vnto vs, but it did not profit them, because it was not mixed with faith in those who heard it, Heb. 4. 2.* Thirdly, wee must walke by faith, because the things promised and expected of vs, are inuifible, and cannot bee beheld in outward appearance; as, remission of sinnes, iustification, the resurrection and life euermlasting; Therefore, *faith is the ground of things hoped for, the euidence of things not seene, Heb. 11. 1.* And thus in all the duties of our generall and particular callings, wee must walke, that is, liue by faith; not to post off all doing of good vntill death, thinking to goe to heauen, with saying, Lord haue mercy vpon mee, but hee that will die in faith.

faith must liue in faith: No pleasing of GOD without faith; No saluation without pleasing of God, *Ergo*, no saluation without liuing by faith. To which faith, true repentance must bee ioyned, for one cannot goe without the other; faith must shewe it selfe in the fruits of repentance; and howsoeuer the beginnings of repentance are before faith, yet the act of repentance it selfe, and the fruits of it follow faith.

The second way.

The second way of God, wherein we must walke, is the way of Gods Commandements. And then are we said to walke in this way, when we yeeld obedience vnto all Gods Commandements; Vp-right obedience, though imperfect, is walking in them. That the Commandements are a way, and obeying of them,

them, is the walking in them, it thus appeareth. *David saith, I will runne the way of thy Commandements, Psal. 119. 32.* Here they are called, a way; *The children of Israel turned out of the way, which their fathers walked in, obeying the Commandements of the Lord, Iudg. 2. 17.* here obedience is walking in this way: For first, their fathers walked in this way: How did they walke? Obeying the Commaundements. What did the children of Israel? They did turne out of the way, and did not walke in it, How so? because they did not so as their fathers did, that is, they obeyed not the Commaundements. *Therefore thou shalt keepe the Commandements of the Lord thy God, to walke in his wayes, Dent. 8. 6.* This is the onely thing which God requireth, *And now Israel what*

what doth the Lord thy God require of thee, but to feare the Lord thy God, to walke in all his wayes? &c. Deut. 10. 12. Yee shall walke after the Lord your God; and feare him, and keepe his Commandements, Deut. 13. 4. Wee must anouch the Lord to bee our God, and to walke in his wayes, &c. And the Lord will anouch vs to bee his peculiar people. Deut. 26. 17, 18. See, I haue set before you this day, life and good, death and euill, life and good, in that I command thee this day, to loue the Lord thy God, to walke in his wayes, and to keepe his Commandements, &c. Deut. 30. 15, 16. In all which places it is euident, that to walke in Gods wayes, is to keepe and obey the commandements of G O D. For this cause, David acknowledging this to bee the good and safe way, prayed earnestly, O let mee not wander from
thy

thy Commandements, Psal. 119
10. where we may note, that
if wee liue out of this way, of
Gods Commandements, wee
doe nothing but erre, wander
and goe astray. This made
Dauid so much to reioice in the
way of Gods testimonies, & haue
such respect vnto these wayes of
God. Psal. 119. Now this o-
beying of Gods Commande-
ments, which is walking in
them, must bee, first, speedily,
without delay: Dauid made
haste, and delayed not the
time, to keepethem, Psal. 119.
60. and 2. cheerefully, Da-
uid wil runne them: 3. freely,
without constraint: 4. ge-
nerally, to all Gods Com-
mandements: 5. discreetly;
Dauid, in comparison of this
way, hates all other, He made
choise of the way of trueth, Psal.
119. 30. 6. vprightly, with-
out hypocrisie; Dauid kept
them with his whole heart:
7. con-

7. continually, without ceasing; David kept the vnto the end: all these are set downe, Psal. 119. at large. This was the way of Zacharias and Elizabeth; They were both righteous before God, walking in all the Commandements of the Lord blamelesse, Lab. 1.6. and this is the way, that all must walke in, that looke for heauen. For Circumcision is nothing, and uncircumcision is nothing, but the keeping of the Commandements of God, 1. Cor. 7. 19. that is, in the kingdome of grace, no outward priuiledge or preeminence either of Iew or Gentile, is either acceptable to God, or auailable to saluation, without the keeping of Gods Commandements.

The third way.

The third way, which God hath appointed for vs to walke in, is, The way of good worker. *Bona opera sunt via regni,*

regni, non causa regnandi, saith Bernard: Good workes are the way to the heavenly Kingdome, though no cause of reigning in that Kingdome; They are no meritorious causes of saluation, as the Papists hold, (for so is onely Christ by the merits of his death and passion) neither can the merit, because they are imperfect, but they are the way which God hath appointed for vs to walk in, and liue in: for, howsoeuer we are said to be iustified and saued by faith without works, it is to be vnderstood, in the act of iustification before God, yet not as it is faith, but as it is an instrument to apprehend the object Christ; but in the person already iustified before God, good workes must concur, to declare vs before men, that wee are iustified by faith before God; for though faith alone

alone be said to iustifie vs, yet that faith which is alone without good workes, doth not iustifie vs. Good workes are such, as without which, faith is but a dead carcase, as the body without the spirit, and therefore, *shew me thy faith by thy works* at large. *Iam. 2.* And good workes are a way to walke in, S. Paul prooueth plainly. *For wee are Gods workmanship; created in Christ Iesum vnto good workes, which God hath before ordained, that wee should walke in them, Ephes. 2. 10.*

The Papists doe vs great wrong by their slanders, saying, that we teach, that a iustified person is freed from all keeping of the Law, and that the law is fulfilled onely in beleeving, and that the Gospel commands nothing but faith, and the like, thus accusing our doctrine of licentiousnes;

ousnes; I say, they grossly abuse vs, and most falsly accuse vs; Indeed wee reiect good workes as they are held by the Papists to bee meritorious causes of saluation, but setting that aside, and their absurd conceit of the merit of workes of supererogation, and wee wil vrgē them as strongly as they, though not in that manner as they; yea, we vrgē them, and hold them necessary, not as causes meriting life eternall and saluation, but as they are consequent effects and fruits of faith, without which true faith cannot bee; yea, wee hold, that wee cannot attaine to life eternall without them, as they are the way which God hath ordained that we should waike in them: we hold them necessary, not as causes of iustification, but effects of it, and to declare vs to be iustified; not

deseruing heauen, but the way to walke in; and so we are tied to the Law, as it is the rule of good life, in regard of obedience; though not vnder the Law, in regard of the curse and condemnation; we are vnder the Law in regard of direction, instruction, and obedience, but not vnder it in regard of the rigour, exacti-
on, accusation, and pro-
uocation of the Law: The Papists, I say, therefore doe vs great wrong, who slander vs, and our doctrine as a destroyer of the Law, because we teach, that a man is iustified freely, and onely by faith, without the worke of the Law; which wee vnderstand to bee meant onely in the act of iustification before God, and in his sight; but after a man is thus iustified, good workes must follow, to declare vs to be iustified

fied before men; thus faith must be shewed by our good workes: for first wee are iustified, regenerated, recreated in Christ Iesus vnto good workes (which follow that iustification and regeneration) which God hath ordained, that wee should walke in them. Thus by the studie of good workes a good conscience is retained; by a good Conscience, faith is maintained; by faith, Christ is obtained; in Christ life eternall is attained. Thus farre of the wayes of God, wherein we must walke; and by all which we are discerned from all the wicked. *For they see themselves in no good way. Psal. 36.4. They say vnto God, Depart from vs, for wee desire not the knowledge of thy wayes, Iob. 21.14. but, The righteous walke in Gods wayes.*

Now of the second point, why they are called Gods waies, and of this briefly; First, they are called Gods waies; because hee is the author, founder, commander, and ordainer of these waies. *It is he that is the author and finisher of our faith, Heb. 12. 2. It is hee that hath ordained good workes, that we should walke in them, Ephes. 2. 10. It is he which establisshed a Testimony in Iacob, and appointed a law in Israell, which he commanded our fore-fathers that they should make them knowne to their children, &c. Psal. 78. 5. It is hee that requireth of vs to feare him, and to walke in all his waies, and to loue him, and to serue him with all our heart, and with all our soules, to keepe his commandments and his statutes, which he commands vs for our good, Dent. 10. 12. 13. and almost in euery Chapter of that booke, they*

they are called, Gods charge, his statutes, iudgements, ordinances and commandements which hee hath commanded. Secondly, they are all diuine and spirituall, and such as please the Lord; diuine for the matter, which is Christ and his doctrine; for this way is Christ, as Iohn 14. 6. and no man cometh to the Father but by him; diuine for the manner; for, first, Christ is the first teacher of them: Thou teachest the way of God truly, Mat. 23. 16. and howsoever they were vttered and taught by his Prophets and Apostles, yet these holy men spake as they were moued by the holy Ghost, 2 Pet. 1. 21. Thirdly, God is our onely true guide, who ordereth and directeth vs in this way; I know that the way of man is not in himselfe; it is not in man that walketh to direct his steps, Jer. 10. 23. It is

God which teacheth vs in the way of wisdom, and leadeth vs in the right pathes, Prou. 4. 11. A mans heart deuifeth his way, but the Lord ordereth his steps, he directts them, Prou. 16. 9. Mans goings are of the Lord, how can a man then understand his owne way? Prou. 20. 24. I am the Lord thy God which leadeth thee by the way that thou shouldest goe, Esay 48. 17. God shall teach vs of his waies, and we will walke in his pathes. Adicab 4. 2. Fourthly, they are such waies as bring vs vnto God; In the end, we receiue the end of our faith, the saluation of our soules, 1 Pet. 1. 9. Hee that beleeueth, shall not perish, but haue euerslasting life, Iohn 3. 16. What man is he that lusteth to liue, and would faine see good daies? Depart from euill; and doe good, Psal. 34. 12. To him that ordereth his conuersation aright, will I shew the salua-

tion

tion of God, Psal. 50. 23. Aske
for the olde pathes, where is the
good way, and walke therein,
and yee shall finde rest for your
soules. Ier. 6. 16. Marke and
behold the vpright and iust man,
for the end of that man is peace,
Psal. 37. 37. He shall enter into
peace; they shall rest in their
beddes, each one walking before
God in his vprightnesse, Esay
57. 2. and he that hath walked
in Gods statutes, is a iust man,
he shall surely liue, Ezach. 18.
9. and 17. and thus much of
the Reasons why they are cal-
led Gods waies.

Out of all that hath beene
spoken, appeareth, first, the
Excellency, secondly, the Pro-
fit, thirdly, the Necessity of
these waies, and of this walke.
Excellent, because Gods waies;
excellent, because by walking
in them we are the friends of
God, and the Sonnes of God.
Profitable, For there is no con-

demnation to those which are in Christ, which walke not after the flesh, but after the spirit, Rom. 8. 1. The onely thing that commends vs vnto God, is walkeing in obedience to Gods commandements, 1 Cor. 7. 19. and to become new creatures, Gal. 6. 15. And as many as walke according to this rule, peace shall be vpon them, and vpon the Israell of God, Gal. 6. 16. Necessary, for there are but two wayes, the narrow way, and broad way, and hee that walkes not in the narrow way, as I haue shewed, goes on headlong in the broad way, to his owne destruction, Math. 7. 13. 14. All the knowledge of this way is nothing without walking in it, and all our reading and hearing of the word to learne this way, is nothing, vnlesse we walke in it. For better it is neuer to haue knowne the way of righteousness, then after wee haue

have knowne it, to turne from
the commandement, 2 Pet. 2.
21.

To conclude: Seeing these
waies of God are so excellent,
profitable, and necessary;
Strive to enter in at the straight
gate, (and that betimes) for
many (when it is too late) will
seek to enter in, but shall not be
able, Luke 13. 24. And if wee
know not the way, inquire
and aske for it, Jer. 6. 16. Being
found, walke and live in it,
and content not our selues
with a bare knowledge; (for
he that knoweth his Masters
will and doth it not, shall be bea-
ten with many stripes, Luke 12.
47.) And take heede that yee
walke circumspectly, because the
dayes are euill, Ephes. 5. 15. If
at any time wee erre from
this way, and step out of it,
returne speedily into it again,
The iust man fals often, and ri-
seth againe, Prou. 24. 16. And

be sure to perseuere and hold on constant in this walke vnto the end. *The way of the vpright is to depart from euill; hee that keepeth his way, preserueth his soule, Prou. 16. 17. Righteousnesse keepeth him that is vpright in the way, Prou. 13. 6. The righteous holdeth his way, Iob 23. 11. And the Prophet Hosea speakes it in the future time, signifying perseuerance, The waies of the Lord are right, and the iust shall walke in them, Hof. 14. 9. and so saith the Text, They walke, that is, they continue walking, liuing all their daies without fainting) in Gods waies.*

Now, because it is not in man that walketh, to direct his steps, as I haue shewed, Ier. 10. 23. Therefore wee must pray earnestly vnto Almighty God, to teach vs his way, and to direct our steps, and to guide our feete into the way

way of peace. Let *Davids* v-
suall practise herein bee our
example. *Shew mee thy wayes*
O Lord; teach me thy statutes,
&c. Psal. 25. 4. Teach mee O
Lord the way of thy statutes,
and I shall keepe it vnto the end,
Psal. 119. 33. O that my waies
were directed to keepe thy sta-
tutes, verse 5. Make me to vn-
derstand the way of thy precepts,
verse 27. Make me to goe in the
path of thy commandments,
verse 35. Let my heart be sound
in thy statutes, verse 80. Hold
thou me up, and I shall be safe,
and I will haue respect vnto thy
statutes continually, verse 117.
Order my steps in thy words, and
let not any iniquity haue domini-
on ouer me. verse 133. And ei-
pecially pray earnestly for the
good spirit of God, to guide
and leade vs. Let thy good spi-
rit leade me into the land of righ-
teousnesse, Psal. 143. 10. For
Goas way is a way of truth,
Psal.

Psal. 119. 30. And the spirit of God will guide vs into all truth, Iohn 16. 13. And thus much for the generall description of this walke; which I haue penned onely as an ocular Sermon ; it being a fit Introduction to the matter following :

Blessed are the undefiled in the way, who walke in the Law of the Lord :

But cursed are all they that doe erre from his commandements, Psal. 119. 1. and 21.

THE



THE
CHRISTIAN
MANS WALKE.

THE
FIRST STEPPE:
AND
FIRST SERMON.

Text. { *Proouing what is accep-
table, or pleasing to the
Lord. Ephes. 5. 10.*



He Apostle, ha-
uing in the end of
the former Chap-
ter, exhorted the
Ephesians to placability, in
forgiuing one another their
wrongs,

wrongs, doth in the beginning of this present Chapter, conclude the said exhortation, ensercing it by a two-fold argument. The first, drawne from the example of G O D himselfe, who for Christs sake hath forgien vs freely all our sinnes. *Be ye therefore followers of God,* (namely in forgiving and forgetting of wrongs) *Vers. 1.* The second is taken from the example of Christ, teaching vs to imitate him in his loue; for, as forgiveness of wrongs is neither easily obtained, nor of any account in Gods sight, vnlesse it proceeds from loue, therefore hee ioynes this to the former, *And walke in loue, as Christ hath loued vs. Vers. 2.* Secondly, the Apostle proceeds by way of Dehortation, dissuading them from three most pernicious vices, and hainous sinnes, *viz.* Fornication,

nication, all Vncleannesse, and Couetousnesse, which were either not acknowledged to bee sinnes at all, or at least much extenuated or excused; as also from three sinnes of the tongue, viz. filthinesse, foolish talking, and iesting; all which hee dehorteth from, by foure most weighty reasons. First, because, *they become not Saints, Vers. 3.* Secondly, because *they are not conuenient, Vers. 4.* Thirdly, because *they exclude vs out of Gods Kingdome, Vers. 5.* Fourthly, because *for such things sake, the wrath of God commeth upon the children of disobedience, Verse 6.* And whereas many are ready to obiekt, and say, that they are no sinnes at all, or at least not so hainous as they are made; neither is there any such danger in them, as is set downe by Saint Paul, in the aforesaid

rea-

reasons; He therefore giueth vs an *Item*, and a speciall *Cauent*, teaching vs, that all such obiections and allegations, contrary to his doctrine, are but idle and vaine speeches, whereby men goe about to deceiue and seduce vs; and so shall all finde that trust to them; *Let no man therefore deceiue you with vaine words; for most certainly, the heauy wrath of God shall fall vpon them that commit such sinnes: Bee not yee therefore companions with such, as ye would be loth to partake of their iudgements, Vers. 6, 7.* Thirdly, he sets downe a generall exhortation for the well-ordering of our liues; that is, not to liue any longer in the former darkenesse of our sinnes, but to walke as children of the light; drawing his Argument from the diuersitie of their estate, partly from their

their estate before conuerſion; *Yee were once darkeneſſe,* partly from their eſtate after conuerſion; *but now yee are light in the Lord: walke therefore as children of the light.* ver. 8. that is, liue, and leade the whole courſe of your liues anſwerable to your new eſtate & condition wherunto ye are called; for euen your calling out of the ſtate of darkeneſſe vnto light, requires it. *Hoc tempus alios mores poſtulat,* This time requires another manner of life than before, when you were in darkneſſe. And, whereas it might be demanded how we ſhould ſo liue, and wherein this walke conſiſteth? the Apoſtle ſheweth plainly, that this walke conſiſts of three ſteps, 1. to prooue, or approoue what is pleaſing to the Lord, that ſo wee may compoſe and frame our liues according to Gods will,
Verſ.

Vers. 10.] 2. not to communicate with other men in their vnfruitfull workes of darkenesse ; 3. but euen to re-prooue them rather ; not on-ly in words, but by the light of an holy life, and good example, Vers. 11.] And thus much for the Coherence; according to the obserued rule of the Rabbins, Quia non aduertit, & quid supra, & quid infra sit scriptum, is plane peruertit, per sanctum Dei verbum. He that marks not both what goes before, & what followes after his text, peruersts the order of holy Scripture ; Now to the Text. ¶

Proouing what is acceptable to the Lord.] These words are a continued speech, as the word [proouing] imports, ha-ving dependance on, and re-lation to the 8. verse. And they containe the First Steppe of the Christian mans walke; al-luding

luding to the Sunne, whose
propertie is, by communica-
tion of her light, to display
and lay open things in secret,
to search and trie the nature
of things, alwayes walking in
her course, and neuer resting;
So ought euery man, who is
the childe of light, through
the whole course of his life,
diligently to search, trie, and
prooue, what is pleasing to
God, what displeasing, dayly
increasing in the knowledge
of Gods will, and obedience
therof, that wee may prooue,
what is that good, and accep-
table, and perfect will of God,
Rom. 12.2.

In the wordes I obserue
foure points; 1. the duetie en-
ioyned, in the word [*proo-
ning.*] 2. the obiekt. *what is
pleasing,* (not to men, or the
wisdom of the flesh) but, *to
the Lord.* 3. who must thus
prooue; that is, *the children of
light.*

light. 4. the continuance of this dutie; as appears by the connexion of these words with 8, verse, *Walke proving, &c.* And first of the dutie.

[*Proving.*]

The Greeke word is, δοκιμάζοντες, *proving, or approving.* Now, in observing the Scriptures, I finde, that δοκιμάζειν, hath a three-fold signification; and all necessarily required in the true performance of this duty here enjoined. First, it signifies, to search, prove, examine, and try a thing; as here, so it is 1. *Thess.* 5. 21. πάντα δοκιμάζοντες, *trying all things.* So, δοκιμαζέτω ὁ ἄνθρωπος ἑαυτὸν; *Let a man examine himselfe.* And, δοκιμάζετε τὰ πνεύματα, *Try the spirits.* So, τὸ πῦρ δοκιμάσει. *The fire shall trie every mans worke, of what sort it is,* 1. *Cor.* 3. 13. δοκιμάζετε

ζητεῖτε ἑαυτοὺς, *Examine your selves.* 2. Cor. 13. 5. knowing this, ὅτι τὸ δοκιμίου ὑμῶν, *The trying of your faith, &c.* 1. Jam. 1. 3.

Secondly, δοκιμάζειν, signifieth to discern, to iudge of, to vnderstand, and to know by experience; εἰς τὸ δοκιμάζειν τὰ διαφέροντα, *That yee may iudge of, or discern things that differ.* Philipp. 1. 20. The same is, Rom. 2. 18. So, εἰς τὸ δοκιμάζειν ὑμᾶς, καὶ τὸ θέλημα τοῦ θεοῦ, *that yee may proue, that is, know by experience what is Gods will.* Rom. 12. 2. καὶ πρόβόμαι δοκιμάσαι αὐτοὺς: *And I goe to proue them, to iudge of, and haue experience of them,* Luke 14. 19. So δοκιμὴ, that is, experience. Rom. 5. 4.

Thirdly, it signifies to approve, εἰ δόκιμοι, *approved.* 1. Cor. 11. 19.] and allow; καὶ ὥς δε δοκιμάσμεθα ὑπο τοῦ θεοῦ,

as

as we are allowed of God. 1. Thes. 2. 4. Blessed is he that condemneth not himselfe, ἐν τῷ δοκιμάζειν, in that thing which hee alloweth. Rom 14. 22. The same word is vsed 1. Tim. 3. 10. Let the Deacons first bee prooued, δοκιμάζεσθαι, that is, not only tried and examined, but allowed of, and approoued, before they vse their office. And all these must goe together; for wee must so search, as to know; not theoretically, but experimentally; and so know, as to approoue and allow of what is pleasing to God. Searching, without knowledge, fauours of ignorance; knowledge without practise, is but hypocritic; Searching and knowing, without doing and allowing, is a tricke of a Pharisee; but first search, then know; for knowledge without searching, fauours of error; and first know, then allow;

low; for approouing without knowledge is but blinde zeale. *Rom. 10. 2.* Search and trie, vnderstand and know, and approoue and allow; this makes an altogether Christian. Many search and try, but neuer come to knowledge; like the simple women in *Tamoby*; *Ever learning, and neuer able to come to the acknowledgement of the truth. 2. Tim. 3. 7.* Many know Gods will, but neuer doe it, and to them it is sinne. *Iam. 4. 17.* Many both seeke and know, but allow it not in their hearts; such are your close hypocrites, and Church-papists, who will frequent the Church, and seeme to search and proue what is Gods wil, & know it; But they draw neere with their bodies, and their hearts are farre from God. *Esa. 29.* They heare, but vnderstand not, they see, but perceiue not. *Act. 28. 26.*

That

That I may therefore the more orderly proceede, I will handle this dutie in a three-fold obseruation, according to the three-fold signification of the word;

1. Obser.

First, I obserue, that it is the dutie of all Christians in generall, and each one in particular, diligently to search, prooue, and try, what is the will of God; and this in the first place. It is not sufficient to know, that there is a way, but to know which is the right, streight, and true way; So it is not enough to know that Gods will must be fulfilled, but to know what that will is, which God will haue vs to obey; Therefore, as a traueller, not well knowing the way, makes inquirie vpon all occasions, and searcheth out the best way, and ~~getteth~~ ^{gathereth} all the best directions hee can to bring him the
next

next way to his iourneys end;
So must euery Christian, that
trauellet the waies of God,
seeke, and make diligent in-
quirie, what is the next way
to heauen; namely, what is
the will of God, *which euery
one must doe that euer meanes
to come to heauen. Math. 7.*
21. For all the while wee are
ignorant of Gods will, we erre
from Gods waies, and stray a-
side in by-pathes; *There is a
way, that seemes right vnto
man, but the end thereof are
the waies of death: Fron. 14.*
12. *yea, euery way is right to a
man in his own eyes: Fron. 12. 1.*
the onely true way, is to
know the will of God and
doe it; How great cause then
haue we with all diligence, to
make diligent search, and to
proue what Gods will is;
wherein it consisteth; what
are the duties required about
it, and the like? Almighty

E God

God calleth vpon vs for this; Stand in the waies and see, and aske, seeke, enquire for the old pathes, where is the good way, and walke therein, *Ier. 6. 16.* first, seeke and enquire for the good way, then walke in it; So I say, first search, inquire, and proue what this will of God is; what to be done, and what to be vndone; what is pleasing to God, what displeasing, then walke in obedience to it. So the watch-man cryeth, *If ye will enquire, enquire yee, Isay. 21. 2.* The Prophets did not onely know, that saluation was to be wrought by Christ, nor onely belieue in him to be exhibited, but as *S. Peter* noteth; *Of this saluation the Prophets haue enquired and searched diligently, searching what times, &c. 1 Pet. 1. 10. 11.* So it is not sufficient for vs to heare of Gods will, and in generall to know that his

his will must be done, but to enquire and make diligent search what it is; *that wee may proue what that good, that acceptable and perfect will of God is, Rom. 12. 2.*

In this search, I obserue three things; first. The rule of this search; secondly, the helps vnto it; thirdly, the manner of it. First, the Rule of this search, is the word of God, contained in holy Scriptures. *The Scriptures are able to make vs wise vnto saluation, and all Scripture is profitable for doctrine, for reproofe, for correction, for instruction, 2 Tim. 3. 15. 16. Let the word of God dwell in you plenteously, in all wisdom, teaching and admonishing your selues, Coloss. 3. 16.* There is nothing needfull to saluation, nothing either commanded or forbidden, but it is contained in

In this search, three things obserued.
Obser. 1.

holy Scripture; and therefore if any man be ignorant of Gods will, it is for want of knowledge in the Scriptures. *Ye erre, not knowing the Scriptures, Math. 22. 29.* Therefore saith Christ, *Search the Scriptures, for in them ye thinke to haue eternall life, and they are they which testifie of mee, Iohn 5. 39.* This must be done publicuely, or priuately; In publique, in hearing the word, to turne to places alledged, as the men of Berea, *who searched the Scriptures daily, whether those things were so, which Paul preached, Acts 17. 11.* In priuate; by reading them and causing them to be read; *whercin when ye read, ye may understand, Ephes. 3. 4.* This word is the touch-stone to try all doctrines, as we are exhorted, *1 Thes. 5. 21. and 1 Ioh. 4. 1.* therefore in all difficulties, doubts, and contro-
uersies,

uerſies, we muſt haue reſourſe
to the word; as *Eſay* ſaith; *To*
the law, and to the testimony,
Eſay 8. 20.

Secondly, the helps vnto *Obſer. 2.*
this ſearch, are: Firſt, Gods
Ministers, who are, or ſhould
be indued with ſuch know-
ledge, that in matters of dif-
ficulty and doubts, they may
be able to giue ſatisfaction, in
all neceſſary (not curious)
points concerning ſaluation;
the people muſt haue reſourſe
vnto them; But to the ſhame
of a number, be it ſpoken,
who to conceale their owne
ignorance, will neuer reſort
to their Miniſter, becauſe they
will not bewray their blinde-
neſſe, ignorance, and error;
ſo they which are ignorant of
Gods will, will be ignorant
ſtill; for, as *Paul* ſaith, *they*
haue not the knowledge of God,
I ſpeake this to their ſhame;

1 Cor. 15. But let all such remember what the Lord saith; *The Priests lips should preserve knowledge, and the people should seeke the Law at his mouth; for he is the messenger of the Lord of hostes, Malachi 2. 7.* Secondly, we must vse teruent and effectuall prayer to Almighty God, to giue vs his holy spirit, to enlighten our vnderstandings, to informe our iudgements, that we may rightly discern of things that differ, and that wee may see what is Gods will; Thus wee should neuer goe to heare or read the word, publicquely or privately, but first prepare our selues by prayer. Obserue the practise of *Dauid* often in the Psalmes, especially, 119. *Open mine eyes O Lord, that I may see the wonderfull things of thy Law. Teach me thy statutes; Giue me vnderstanding; Teach me good iudgement and knowledge;*

ledge; and the like; The spirit searcheth all things; yea, the deep things of God, &c. 1 Cor. 2. 10. 11. 12. 13. Thirdly, wee must compare Scripture with Scripture, one place with another; and obserue the coherence, and scope of the place, both what goes before, and what followes after; for that which seemes more obscure in one place, is made more plaine in another; In all these, wee must truely humble our selues, acknowledging that we can doe nothing as of our selues; and God will teach the humble man his way, Psal. 25. 9.

Thirdly, the manner of this search must be; First, with vnderstanding; for many please themselves in bare hearing and reading, and thinke they doe God high seruice, because they reade now and

Obser. 3.

then vpon the Sabbath-day
 a Chapter or two, and heare
 a Sermon, whereas they vn-
 derstand nothing; *They heare
 but vnderstand not;* and there-
 fore *Paul*, exhorting vs to
 proue & search what is Gods
 will, explaines himselfe, say-
 ing, *Be not vnwise, but wise, vn-
 derstanding what the will of God
 is,* Ephes. 5. 17. noting it, as a
 point of greatest folly, to
 search and not vnderstand:
*Let him that readeth, vnder-
 stand,* Marks 13. 14. *Vnder-
 standest thou what thou reade-
 st?* Acts 8. 30. Secondly, it must
 be frequent; *The men of Berea
 searched the Scriptures daily,*
 Acts 17. 11. *The word of God
 must dwell in vs plenteously, and
 richly,* Colos. 3. 16. which can-
 not bee vnlesse wee often ac-
 quint our selues with it, in
 reading, hearing, meditating,
 conferring and the like. *The
 godly mans delight is in the law*
 of

of the Lord, and therein doth he exercise himselfe day and night, Psal. 1. 2, and Iosh. 1. 8. Meditate upon these things, give thy selfe wholly to them, continue in them; 1 Tim. 4. 15. 16. Thirdly, it must be vpright and in truth; with a desire to be bettered, and a care to practise those things we learne; It is no dallying with edge-tooles; Therefore if yee will enquire, enquire, Isay. 21. 12. that is, doe it in deede; and in good earnest, vprightly and in truth. My soule saith Dauid, breaketh out for the seruent desire that it hath alway vnto thy iudgements, Psal. 119. 20. Wee must incline our eares to wisdom, and apply our hearts to understanding; wee must seeke as for silver, and wee must search for her as for hid treasures, and then we shall understand the feare of the Lord, and finde the knowledge of the Lord, Pron. 2. 2. 3. 4. but

without this diligent and vp-right search, wee can neuer finde the knowledge of Gods will; and therefore hee saith, *Hee that seeketh, findeth, Math. 7. 8.*

This dutie is excellent, and necessary; Excellent, for, it is the ground of all happinesse, and comfort; by it wee haue acquaintance with God himselfe, wee come to know his will, we are, as it were, of his Counsaile, and all things necessary to our saluation, hee reuealeth vnto vs; *Thus acquainting our selues with God, thereby good shall come vnto vs, Iob 22. 21. And the knowledge of the holy God is vnderstanding, Prou. 9. 10.* By this, we perceiue the truth it selfe, *for this word is truth, Iohn 17. 17.* Here wee haue rules for doctrine, for reproofe, for correction, for instruction, for patience in tribulation, for resisting

resisting Sathans temptations, for remedies against sin, for attaining of grace, for performing all good duties, both towards God and Men, through the whole course of our liues. Necessarily also; First, for the naturall and carnall man; to bring him to knowledge; *for the naturall man perceiues not the things of God, neither can he know them, 1 Cor. 2. 4. But it is the word which giueth wisdom to the simple, and light vnto the eyes, Psal. 19. No man (naturally) understandeth or seeketh after God, (namely in spirituall things) Rom. 3. 11. But the word is a lampe vnto our feete, and a light vnto our pathes, Psal. 119. 105. And whereas wee cannot of our selues conceiue aright of God and his will, yet by searching the Scriptures we may, for they testifie of him, Iohn 5. 39. Secondly, it is necessary*

necessary for the spirituall man, namely, to increase in the knowledge of Gods will; *For we know but in part, 1 Cor. 13. 9. and we must goe forward in the knowledge of Christ, 2 Pet. 3. 18. And as new borne babes desire the sincere milke of the word, to grow thereby, 1 Pet. 2. 2. And if any man thinkes he knoweth any thing, he knoweth nothing yet as hee ought to know, 1 Cor. 8. 2.* And this be said of this first obseruation or doctrine, contayning the first propertie of the Children of light, that walke in this first steppe. Now for the Vses; and first for Reproofe.

For Re-
proofe.
Ise 1.

This reprooueth the Popish teachers, and people, both for doctrine and practise; for they teach not the word of Christ, nor suffer the people to search the Scriptures, but debarre them of them,

them, and vrge vpon them traditions and humane inuentions; teaching, that it is not lawfull for the common people to studie the Scriptures, for they will bring them to madnesse; and he is to be accounted the greatest Doctor, that studies the Schoolemen, Iesuiticall writings, and dunsticall Fryers, and accordingly doe the people giue credence vnto them; thus neglecting the word; whereas Christ saith; *Search ye, all, the Scriptures, both Ministers and Lay-men; Scriptures are for whole Churches, Reuel. 2. and 3. Chap. seauen times.*

This condemneth those that gape to heauen for Reuelations, as though God were bound to reueale immediately his will vnto them; as the Enthusiasts & the like; whereas wee must proue, by teaching

Vse 2.

ching the Scriptures, what is Gods will.

Vse 3.

This reprocueth the couetous misers, and miserable worldlings, who make Mammon their God; who will turne euery clod for the value of a pennie, but not once in a yeare turne ouer one leafe of the Bible, to search what is Gods will. *They measure the Ephra, and search the statutes of Omri, Micah 6. 16. but cast the word of God behinde them, Psal. 50. 17.*

Vse 4.

Lastly, this condemneth those that thinke they know as much as they neede to know; they know what such a one teacheth, and what another hath taught, and they will liue and die in that simplicity; yea, it condemneth vs all of backwardnesse in this dutie, not caring to search the Scriptures diligently.

For

For *Instruction*; teaching vs to be very studious in the Scriptures; to giue our selues to reade them, and thoroughly to search them, and neuer to be at quiet, or to thinke our selues well, till we haue proued, out of the word, what is the will of God; The will of God must be the Rule of all our actions, if it be according to his will, we must doe it; if it be against his will, we must not dare to doe it; But, if we neuer search the Scriptures, in which his will is plainly reuealed, and where onely we may finde the knowledge of it; if we vtterly neglect the Scriptures, which teach vs, what is to be done, and what vndone, what one action can we performe (being ignorant of his will,) pleasing or acceptable to the Lord? This is the ground of all our obedience, without which, wee

For *Instru-
ction.*
Obser. 1.

we cannot but disobey God in all things. Let vs therefore follow the practise of *Dauid*; *O how I loue thy law, all the day long is my studie in it, Psal. 119. 97*: And this be said for the first obseruation; the second followeth.

Obfer. 2.

Secondly, I obserue, that it is the dutie of euery Christian, to know Gods will, and doe it; For there is a two-fold knowledge; theoricall, experimentall; The first is necessary, but not sufficient to saluation; wee must, as I haue said, know what Gods will is, and to be informed in our iudgements of the truth of it; this is the point I haue stood vpon; this is theoricall knowledge, consisting onely in speculation; but this alone can saue none; *for he that knoweth his Masters will, and doeth it not, shall be beaten with many stripes,*

stripes, *Luke 12. 47.* Experimentall knowledge, is when we so know his will, as to practise it in our liues; to know by experience, what is Gods will; and this is sauing knowledge; for he onely that doth the will of God, shall be saued, *Math. 7. 21.* And this the Apostle chiefly aymes at in this place, when hee saith, *Proouing what is pleasing to God,* that is, discern and vnderstand, and iudge of by experience, and know experimentally, what is Gods will. This he explaineth, *Verse 17. Be not vnwise, but vnderstand what the will of God is.* For, as practise without knowledge tends to superstition, so knowledge without practise, fauours of hypocrisie; therefore both must goe together. And the more we are exercised in obedience to Gods will, the more liuely doe wee perceiue,
and

and know, what is pleasing and acceptable to God. The simple knowledge which we haue by the word goes before, but this experimentall knowledge followes after, and perfects the former. I know honer is sweete, by reading, and because I heare men say so; but when I tast it, I proue it so indeede, I know it by experience; and by this latter, the former is perfected; This *Dauid* exhorteth to, *Tast and see, how gracious the Lord is*, *Psal. 34. 8.* Thus *Christ* is said, *to haue learned* (id est, experimentally) *obedience, by the things which he suffered*, *Heb. 5. 8.* and of this speaketh *Christ*, *Reuel. 2. 17.* *To him that ouercommeth, will I giue a white stone, and in that stone a new name written, which no man knoweth* (id est, experimentally) *saue hee that receiues it.* Therefore, as *Christ* saith,

saith, *If wee know these things, blessed are wee if wee doe them,* John 13. 17. not because we know, but if wee know and if wee doe, then blessed are wee.

Now this doing of Gods will is two-fold. Legall and perfect: Euangelicall and imperfect. The first, is to doe Gods will so as the law requires, in a most perfect and absolute manner, according to the rigour, exaction, and strict order prescribed in the Law, without the least breach of any part of any one Commandement, either in thought word or deede. This absolute fulfilling of Gods will, in this life, since the fall of man, none (Christ alone excepted) euer did, or can attaine to in this life, but in the kingdome of glory all Gods children shall perfectly both know and doe it: The second,

Doing of
Gods will
two-fold.

cond, is such a kinde of obedience as the Gospell requires, that is to say, It is an vpright and sincere endeauour, whereby we strue to the vttermost of our power, by vsing all good meanes, to doe that which is pleasing to God, and to auoid that which is displeasing in his sight. This wee may and must attaine vnto in this life, and that betimes, but this is imperfect in the best in this world; and yet God accepts of it in Christ; and the imperfections thereof are neuer imputed to Gods children, but the perfect obedience of Christ is imputed vnto vs, and so in Christ and through him, God accepts of our imperfect obedience, and beholds vs in him, as righteous and perfect before him. Yea, in all Gods children, where God sees this holy endeauour, struing against sin
and

and weaknesse, and that wee are heartily sorry, that we can doe it no better, God in mercy accepts the will for the deece: *For if there be first a willing minde, it is accepted, according to that a man hath, and not according to that hee hath not, 2 Cor. 8. 12.* And this is our comfort in distresse of Conscience.

But here, let it be well obserued; that those forenamed words of the Apostle, are most grossely abused of a number, to licentiousnesse of liuing, presuming and taking libertie to sinne as they list; thinking that God will hold them excused, for their intents, and good meanings, and that God will accept of them for their good desires, for they loue God in their hearts, and haue a desire and will to please him, though they liue in their sinnes: All
such

such doe fouly deceiue themselves; for the Apostle speakes not simply of bare desires, and a meere will, but of such a willing minde, as endeauours sincerely, to forsake all sinnes, and which vseth all good meanes to come to faith and repentance, and continueth so doing; then, though frailty may faile grace for a time, and we obey but weakely, yet God will accept of vs for our vpright endeauour, which shall be well pleasing in his sight. Therefore saith *Paul* in the same place, Verse 11. *Now performe the doing of it, that as there was a readinesse to will, so there may be performance also;* that is, an vpright endeauour to performe, Thus a willing minde, and a true endeauour to performe, must alwaies goe together; for, as there is no true obedience, where there is not first

a willing minde, so there the minde neuer truely willeth, where there is not a striuing, and diligent endeaour to obey; neither doth God accept of such, neither will hee be mercifull to such as pretend a willing minde, and yet lye in their sinnes without repentance: If any man that heareth the words of this curse, shall blesse himselfe in his heart, saying; I shall haue peace, though I walke in the imagination of my heart, to adde drunkennesse to thirst; the Lord will not spare that man, but then the anger of the Lord, and his iealousie, shall smoake against that man, and all the curses in this booke shall lye upon him, and the Lord shall blot out his name from vnder heauen, &c. at large, Dent. 29. 19. 20. &c. And whereas our doing and performing is not in our owne power, (for as *Paul* saith,

saith, *To will is present with me, but how to performe that which is good I finde not, Rom. 7. 18.*) wee must be earnest suiters vnto Almighty God, to assist vs with his grace and holy spirit, that we may be, as willing, so able to performe; For it is God, which worketh both to will and to doe, *Philip. 2. 13.* Herein wee must imitate the holy practise of David. Cause me, O Lord, to know the way, wherein I should walke; Teach me to doe thy will O Lord, *Psal. 143. 8. and 10.* It is a good prayer, and worthy our practise, in *2 Maccab. 1. 2. 3. 4.* God be gracious vnto vs, and giue vs all an heart to serue him, and to doe his will, with a good courage, and a willing minde, and open our hearts in his law and commandements.

Now that we may the better conceiue of this dutie of experimentall knowledge in doing

doing Gods will, obserue
briefly the right manner of
it. First; wee must doe it vp-
rightly, without hypocrisie;
*Thus wee must worship God in
spirit and in truth, Iohn 4.24. we
must serue him in truth with all
our hearts, 1 Sam. 12.24. Our
whole seruice* (whereof this
doing Gods will, is a princi-
pall part) *must be with a perfect,*
that is, an upright heart, 1 Chro.
28. 9. and therefore we must
all pray with Dauid, O let my
heart be sound, or upright in thy
statutes, Ps. 119. 80. Secondly, it
must be done speedily; with-
out delay; as Dauid did, I
made hast, and delaied not the
time, to keepe thy commande-
ments. Psal. 119. 60. Good
King Iosiah, when hee was but
sixteene yeares olde, did that
which was right in Gods sight,
and walked in the good waies of
Dauid his Fasher, and sought
the Lord, 2 Chron. 34. 2. 3.

F Third

Thirdly; we must doe it willingly, without constraint, and cheeresfully without tediousnesse; *Thus it was our Saviours meate and drinke to doe his Fathers will, Iohn 4. 34.* Thus the Angels doe it in heauen; & as we pray, so we must practise it, *Thy will be done in earth, as it is in heauen, Math. 6.* It was Davids delight to doe Gods will. *Psal. 40. 8.* Fourthly, wee must doe it faithfully, without partiality; obeying God in one thing, as well as another; and to yeeld obedience to all Gods commandements as well as one; so saith David, *I shall not be confounded, while I haue respect vnto all thy commandements, Psal. 119. 6.* Fifthly, we must doe it continually; without ceasing; *Paul ceased not to pray, that the Colossians might be more and more filled with the knowledge of Gods will, and to increase in that know-*

knowledge, Colos. 1. 9. 10. Da-
 mid saith, I have inclined my
 heart to performe thy statutes
 alway, euen to the end, Psal. 119.
 112. It is not, to begin to goe
 with Lots wife, and then look
 backe, for this procures iudge-
 ment; and he that puts his hand
 to the plough and looketh backe,
 is not fit for Gods Kingdome,
 Luke 9. 62. But hee that endu-
 reth to the end, shall be saved,
 Math. 24. 13. and hee that is
 faithfull vnto the death, shall
 receiue the crowne of life, Reuel.
 2. 10.

This Experimentall know-
 ledge in doing Gods will,
 is, first, excellent; second-
 ly, profitable; thirdly, ne-
 cessarie. Excellent, for here-
 in wee imitate CHRIST
 himselfe, and all the holy
 Angels in heauen; excellent,
 for by this wee come to be
 the friends of God, yea,
 Christs nearest and dearest

kinsmen, of whom he makes most reckoning. *Yee are my friends, if ye doe whatsoeuer I command you, Iohn. 15. 14. Who-soeuer shall doe the will of my Father, which is in heauen, the same is my brother, and sister, and mother; saith Christ, Mat. 12:* So, what can be more excellent? Profitable also, for the more wee doe Gods will, the more shall wee know of his will; and the more shall wee discerne of doctrines, which are true, which false. *If any man will doe his will, he shall know of the doctrine, whether it be of God, Iohn 7. 17.* yea, if wee seeke to please God, hee will doe to please vs, and to giue vs all things fitting, that we can desire of him. *And whatsoeuer wee aske, we receiue of him, because we keepe his commandments, and doe those things which are pleasing in his sight, 1 Iohn 3. 22.* Necessarie also,

also, in diuers respects.

First, without the doing of Gods will, all our profession is in vaine; all our preaching is to our selues but Pharisaisme; all our hearing, and going to Sermons, is but outward shewes, and meece hypocrisie; all our prayers but counterfeite dallying and dissembling with God; and so of the Sacraments; Therefore saith Christ; *Why doe yee call me Lord, Lord, and do not as I bid you? Luke 6. 46. What hast thou to doe to preach my statutes, and to take my covenant into thy mouth, whereas thou hast to be reformed, and hast cast my words behinde thee? Psal. 50. 16. The Pharisees say, and doe not, Math. 23. 3. Hee that beareth and doth not, is a foolish builder, Math. 7. 26. yea, hee deceiweth his owne soule, Iames 1. 22. So, if we doe those things which are pleasing in Gods sight,*

hee heareth vs, 1 Iohn 3. 22. but otherwise, we may call vpon God, but he will not answere, we may seeke him earely, but not finde him, because wee hate to know his will, and doe it, and to liue in the feare of God, Prou. 1. 28. 29. &c. If wee regard but one iniquity in our hearts, the Lord will not heare vs, Psal. 66. 18. Thus, a number, euen of such as goe for professors, haue onely a shew of godlinesse, but (in not doing Gods will) deny the power thereof, 2 Tim. 3. 5. They professe that they know God, but by their workes they deny him, being abominable and disobedient, and vnto euery good worke reprobate, Tit. 1. 16. A fearefull case.

2. Secondly, None but doers of Gods will shall be saued; All the knowledge in the world, all the learning, all the excellent gifts of Preaching, Prayer, and the like, can ne-

uer

uer bring vs to heauen; but though we may have all these, yet, without doing Gods will we may be, and indeed are, but workers, of iniquitie. *Not euery one that saith vnto mee, Lord, Lord, shall enter into the kingdome of heauen, but hee that doth the will of my Father which is in heauen, Matth. 7. 21.* and whereas many shall plead for themselves, alleadging their great knowledge; and excellent gifts, yet Christ shall renounce them, saying, *I neuer knew you, id est, I neuer acknowledged you for mine, I neuer approoned of you for mine owne; depart from mee, yee workers of iniquity. vers. 22.*

Thirdly, It is necessary; because the more wee know, and the lesse wee doe, the more is our sinne; our reckoning and score will be the greater, our iudgement the

heauier, and our selues the more without excuse. *To him that knoweth to doe good, and doeth it not, to him it is sinne, James 4. 17.* Yea, the more knowledge, without doing, the more sinne. Hee that neuer knew what God is, or what his will is, the mere simple ignorant man, shall speede a thousand times better, than they that haue great knowledge, and doe not according. Ignorance shall not wholly excuse any from hauing no punishment, but from hauing so great punishment; *That seruant that knoweth his Lords will, and doeth it not, shall be beaten with many stripes; But hee that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. Luke 12. 47, 48.* Therefore, it is better neuer to haue knowne the way of righteousness, and the will of God, than after we haue knowne

knowne it, not to doe it, 2. Pet. 2.
21. Indee, if we neuer had
heard of God, neuer had the
means of knowledge, we had
had no sinne; but wee haue
had the meanes, *Christ hath
spoken to vs* (by himselfe, his
Prophets, Apottles, and in
these dayes by ordinary mi-
nisters, to bring vs to know-
ledge) *therefore wee are left
without all excuse. Iohn 15.22.*
Some there are, that doubt
whether there be a God or
no, some flatly affirme there
is no God at all; and others
say, that they cannot see, and
know that there is a God; o-
thers go further, that acknow-
ledge a God, but they glorifie
him not as God: To all such
I say with S. Paul, that the ve-
ry booke of Nature shall con-
demne them. *For the invisible
things of God, even his eternall
power, and God-head, from the
creation of the world, are cleare-*

ly scene, beeing understood by the things which are made; so that they are without excuse; and, Because that when they knew God, they glorified him not as God, &c. Rom. 1. 20, 21.

4.

Fourthly, because the sentence of life and death shal go vpon vs, according as wee haue done; not what we haue heard, or what wee haue knowne, but what wee haue done. We must all appeare before the iudgment seat of Christ, that euery one may receiue in his body according as hee hath done, whether it be good or euill. 2. Cor. 5. 10. The sentence of absolution shall passe vpon them that haue done well; The sentence of condemnation against them that haue done ill. All that are in the graues, shall come forth; they that haue done good to the resurrection of life, they that haue

haue done euill, vnto the resur-
rection of damnation. *John 5. 28.*
29. Reade more at large in
Rom. 2. 6, 7, 8, 9, 10.

Lastly, This doing is the
end of our Regeneration, and
a signe therof, without which
we cannot approoue that we
are regenerate. *Wee are Gods*
workmanship, created in Christ
Iesus vnto good workes. Ephes. 2.
10. And as euery one that doth
righteousnesse, is borne of God,
1. Iohn 2. 29. So whosoever doth
not righteousnesse is not of God,
1. Iohn 3. 10. Yea, as *Paul*
saith, when men boast of God,
and know his will, and yet doe it
not, they cause the Gospel to bee
cail spoken of; and the Name of
God to be blasphemed. Reade
at large, *Roman. 2. verse 17, to*
verse 25.

Now for the Vses.

It is the duty of all Chri-
stians

Vse 1.

tians to know Gods will,
 and doe it? This then re-
 produces a number, of grosse
 ignorance, that haue liued a
 long time vnder the vacancies
 of knowledge, vnder the mi-
 nistry of the Gospel, and yet,
 as *Paul* saith, *They haue not the
 knowledge of God, I speake this
 to their shame, 1. Cor. 15. 34.*
 They are like those disciples
 whom *Paul* found at *Ephesus*,
 & asking them, whether they
 had receiued the holy Ghost
 since they beleued, they an-
 swered they had not so much
 as heard whether there were
 an holy Ghost or no. *Act. 19.*
 2. This was a great rudenesse,
 and shamefull ignorance, in
 those that professed them-
 selues disciples; and yet they
 were but new beginners, and
 nouices in Religion; what a
 shame then is it in these dayes
 for auuncient hearers, and old
 professors, of many of whom
 wee

wee may truly say, that they
doe not so much as know
what the will of God is; No
doubt they haue heard of it
often and often, but they are
euer learning, and neuer able
to come to the acknowledg-
ing of the truth. 2. *Tim.* 2. 25.
They know it not in them-
selves by experience, and how
then can they doe the will of
God? A fearefull case; that
men shall liue vnder the
meanes of knowledge 20.
30. 40. or 60. yeeres, and yet
not so much as know what
faith and repentance meane:
Old age, saith *Salomon*, is a
crowne of glory, if it be found in
the way of righteousness, *Pro.* 16.
31. but how can it bee found
in the way of righteousness,
when as they doe not so
much as know what that way
meaneth? but like the super-
stitious Athenians, in a blind
devotion, ignorantly wor-
ship

ship an vnknowne God. *Act.*
17.22,23.

Ite 2.

Secondly, This condem-
neth another sort of people as
bad or worse, that haue at-
tained to great knowledge;
but they want practise, they
doe not those things which
they know; They know
what God commaunds, and
what hee forbids, but they
neither doe the one, nor a-
uoyd the other; None more
forward in profession, yet
none so slow in practise, they
wil heare much, and frequent
Sermons, goe to this place
and that, not a Sermon shall
misle them, yet nothing but
hypocrisie, and blinde zeale,
for want of practise; If the
former are blame-worthy,
much more are these; Farre
greater are the sinnes against
knowledge, than those of ig-
norance, and greater shall be
their

their iudgement. And as the former perish for want of knowledge, *Hos. 4. 6.* so shall these perish for want of practise; in not obeying the Gospel. *2. Thess. 1. 8, 9.* And all such I leaue to consider of that sharpe reproofe of our Sauour Christ, *Why doe yee call mee Lord, Lord, and doe not as I bid you? Luke 6. 46.* As if he had said, Seeing a good tree bringeth forth good fruit, and a good man out of the good treasure of his heart bringeth forth good things, and out of the abundance of the heart the mouth speaketh; how commeth it to passe, that you like the Scribes and Pharises, feigne your selues to bee good trees, and treasures, trusting onely to your bare profession, calling mee Lord, Lord, whereas you doe not as I bid you? you are but trees hauing onely leaues, and

no

no fruit, good words, but no good workes, hauing the leaues of a bare profession, but wanting the fruit of practique obedience, and an holy conuersation, and therefore yee are accursed, like the fig-tree, of whom Christ hath many yeeres together sought fruit, but findeth none. *Matth.* 21. 19.

Use 3.

Thirdly, This should stirre vp Gods Ministers to labour and take paines, to teach their people knowledge; knowledge of God, knowledge of his will, knowledge in the Word; for as the people perish for want of knowledge, *Hos.* 4. 6. so they want knowledge, and perish for want of preaching; *Where propheticie faileth, the people perish.* *Prou.* 29. 18. Faith, knowledge, and other graces come by hearing, (as the ordinary means)

and

and how can wee beleene in him,
of whom we haue not heard, and
how can wee heare without a
Preacher? Rom. 10. 14. to 17.
Wee Ministers must teach
Gods people, and pray for
them, or else we sinne against
God, as Samuel saith, *As for
me, God forbid that I should
sinne against the Lord, in cea-
sing to pray for you; but I will
teach you the good and right
way. 1. Samuel 12, 23. I will
teach you the feare of the Lord,*
saith David. Thus Ministers
must doe, as the Priests and
Leuites did. *They read in the
Law of God, and gaue the sence,
and caused the people to under-
stand the reading. Nehe. 8. 7. 8.*
And let vs marke it, that if the
people perish in their sins, for
want of teaching, their blood
shall be required at the Mini-
sters hand. *Ezek. 3. 18, 20.*

Lastly, This teacheth vs all,
both

Pse 4.

both Minister and people, to take heed how any of vs content our selues with bare knowlege, and aboue all things to become conscionable practitioners of God will; This is the onely thing, that commends a man to God, and is acceptable to him; *In Christ Iesu*, (that is, in the kingdom of grace) *neither circumcision auaileth any thing, nor uncircumcision, but faith, which worketh by loue. Gal. 5. 6. Circumcision is nothing, and uncircumcision is nothing,* (that is, all the outward Rites, Ceremonies, Dignities, Regalities, Priuiledges, and Prerogatiues, whether of Iew or Gentile, all outward Wise dome, Ciuility, Wealth, policie, Strength, all outward Actions, Hearing, Praying, Partaking of the outward Elements in the Sacraments, Preaching, Fasting, Almes-deedes, and the like, are

are nothing) but the keeping
of Gods Commandements; that
is, the doing of Gods will.

1. Cor. 7. 19. *We must not re-
ceive the grace of God in vaine,*

2. Corinth. 6. 1. that is, the do-
ctrine of the Gospel, which is
the doctrine of grace, must
not be onely in word, or
onely in a forme of outward
profession, but a word of
power, inabling vs to per-
forme it, quickening vs in the
wayes of righteousness, and
making vs pliable to obey
that which is taught. *The*

*Kingdome of God is not in word,
but in power,* 1. Cor. 4. 20. not
to talke of the word, but to
doe it, and reforme our liues
according to it; *We must there-
fore bee not onely hearers and
knowers, but doers.* Iam. 1. 22.

And thus I end with that
godly exhortation of S. Paul;
*Those things which ye haue both
learned, and receiued, and heard,*

doe;

doe; And the God of peace shall be with you. *Philip. 4. 9.* And thus much of the Second Obseruation. The Third followeth.

Obfer. 3.

Thirdly: I obserue from the word [*Procing.*] that it is the ductie of euery Christian, to allow of, and approoue what is Gods will, and pleasing to the Lord; so much the word signifies, to like of, to approoue of, to allow of, as I haue shewed. For our better vnderstanding whereof, obserue two things: 1. What it is to approoue, and allow of Gods will. 2. The meanes how wee may come to allow of it. Of these briefly.

1.

To approoue; and allow of, what is pleasing to God, is, wholly to conforme our wills, and willingly to subiect our wills vnto Gods will
in

in all things; resigning vp our selues wholly to bee ruled by God, according to his good will and pleasure; and being content with whatsoeuer is Gods will, approouing it in our hearts; whether it be by doing or suffering, in prosperitie or aduersitie, and all because it is Gods will. Thus did *David* approoue of Gods will; *It is written in the booke, that I should fulfill thy will, o my God, I am content to doe it; yea, thy Law is within my heart. Psal. 40.8.* Thus did our Sauour Christ, *Not my wil, but thy wil be done. Mat. 26. 39. & 42.* Thus did *Ioab*; *The Lord doe that which seemeth him good. 2. Sam. 10. 12.* Thus did the people that besought *Paul* not to go vp to *Ierusalem*; when hee would not be perswaded, they ceased, saying, *The will of the Lord bee done. Acts. 21. 14.* Thus did *Eli*, *It is the Lord:*

Let

Let him doe what seemeth him good. 1 Sam. 3. 18. This dutie is of great vse, but especially in time of aduersitie, in sicknesse, crosses, diseases, losse of friends, losse of goods, in reproaches, slanders, false accusations, and in any distresse, either of body or minde; In all, and each of these, wee must subiect our wills, to Gods will, and bee contented, because it is Gods will; suffering patiently, whatsoeuer it shall please God to lay vpon vs; *I was dumbe, saith David, I opened not my mouth, because thou, Lord; didst it. Psal. 39. 9.* So must euery one follow his example: Come what wil come, knowing it to bee the good will and pleasure of God, we must bee silent, and say nothing, because it is the Lords doing; In this regard, it is an excellent saying; (though in
the

the Apocrypha) and worthy all our practise, howsoever carnally wee would wish the contrary; *Neuerthelasse, as the will of God is in heauen, so let him doe.* 1. *Maccabees* 3. *vers. 60.*

This approbation of Gods will must bee, 1. Voluntary; 2. Patient; 3. Thankfull; 4. Generall. First Voluntary, without compulsion, and therefore it must not bee because wee cannot shift it, but because it is Gods doing; we must serue God with willing mindes, 1. *Chron.* 28. 9. *seruing him simply and absolutely for himselfe, and so approve of his will, because hee wills it; Dauid approved of Gods will, not because hee could not otherwise shift it, or because he was constrained, but because thou Lord wilt it.* *Psal.* 39. 9. **Constrained obedience**

is

is when we obey, will we, will we; this is nothing worth, God regards it not; it may be in the most wicked man, yea, it is in the devils themselves, who are constrained to obey the powerfull and commanding voyce of Christ; as wee may see in their many dispositions at his Command, and in the devils departure from Christ in the end of the combat, when Christ gaue him the Auaunt; but ours must be willing, and from the heart, not to say, we are contented, and wee allow of Gods will, but to say so from the heart, and to like of it in our hearts; as *Dauid*, *I am contented to doe thy will, O my God, yea, thy Law is within my heart. Psalm. 40. 8.* And, as *Paul* saith, *doing the will of God from the heart. Ephes. 6. 6. and euen with good-will doing seruice. verse 7.* They which are compelled,
are

are like to traitors, who in suffering death, are constrained to obey the Kings Lawes.

Secondly, it must be *Patient*; As, if God lay any crosse, or sicknes vpon vs, wee must beare it patiently. as knowing it is Gods will it should be so; *We must take vp our crosse daily, and follow Christ. Luk. 9. 23. Patient in tribulation. Rom. 12. 12. Christ suffered patiently, and we must arme our selues with the same mind. 1. Pet. 4. 1. Behold, we count them happy which endure. Iam. 5. 11. We must not be impatient as the wicked, repining against God; For God doth according to his will both in heauen and earth, and no man can stay his hand, or say vnto him, what dost thou? Dan. 4. 35. We must not complaine, as the people complained and displeased the Lord. Numbers 11. 1. Wee must not mur-
mure, as the Israelites mur-
mured*

red, and were destroyed of the destroyer. 1. Cor. 10. 10. Wee must not bee discontent, as *Iobs* wife, who bid her husband, *Curse God, and die.* *Iob* 2. 9. But, wee must be, *silent as David.* *Psal.* 39. 9. *Patient as Iob;* *Contented as Paul.* *Philip.* 4. 11. *Dumbe, as Christ, as a sheepe before the shearer, not opening his mouth.* *Esa.* 53. 7. And all this must bee, because all comes from God, whether prosperity, or aduersitie; and therefore wee must thus reason with the Prophet *Ieremie,* *Out of the mouth of the most High, proceedeth not euill and good? doth not all come from God? why then doth the liuing man complaine? man suffereth for his sinne.* *Lam.* 3. 38. 39.

3.

Thirdly, it must be *Thankfull*; wee are so to approoue of Gods wil, as that we testifie our approbation by thankfulness. This thankfulness is

is a true signe of contentment, alwayes provided that it proceedes from the heart; for many in time of afflictions will seeme outwardly to the world to bee thankfull, whereas God knowes their hearts speake the contrary, and in their hearts they could and doe wish the contrary; But what sayth *Iob*? Shall wee receive good at the hands of God and not evil? that is, as well aduersitie as prosperitie?) *Iob* 2. 10. Hee knew it was Gods will that hee should suffer afflictions, and behold his thankfull approbation: *Naked came I out of my mothers wombe, naked shall I returne againe; The Lord giueth, and the Lord taketh away, blessed bee the Name of the Lord.* *Iob* 1. 21. Hee acknowledged all was as it pleased the Lord, so come things to passe, therefore blessed be God: *We must*

in all things giue thanks, 1. Thes. 5. 18. and giue thanks for all things, Ephes. 5. 20. if in and for all things, then in all afflictions, & for all afflictions, thereby to testifie our approbation of Gods will, yea, then we may safely conclude vnto our selues, that we are both doers and approouers of the will of God, when in all things we giue thanks. Therefore Paul vrgeth this duetie of thankfulness by this forcible Reason: In every thing giue thanks, for this is the will of God in Christ Iesus concerning you. 1. Thes. 5. 18.

Lastly, This approbation of Gods will must be Generall; that is, wee must be content that God should haue and worke his will, as well in one thing as in another, Gods will must haue no limitation, neither can wee, though wee would, limit God. Therefore

fore if prosperity comes, be thankfull, if aduersity comes, be both thankfull and humble; whatsoeuer comes, resolve to bee content. Many seem to approue of it, in their health, wealth, peace, & liberty, they like this wel, but they like not to be afflicted: Some again can be cōtent with this & that crosse, but they cannot endure to heare of other-some; but if G O D lay his hand vpon them more heauy then ordinary, then they take on like mad men, raging and repining, forming out their owne shame, and none are so crossed and plagued as they: But what did *Iob*? God tooke away his goods, who had abundance of wealth; God took away his children, his seruants, his whole estate; and afflicted himselfe, suffering Sathan to smite him with sore biles, from the

sole of the foote to his crown, that hee was faine to take a potsheard to scrape himselfe withall; yet *Iob* in all these approoued of Gods will; In all this did not *Iob* sinne with his lips, nor charge God foolishly. *Iob* 1. and 2. Chapters. So saith Christ, If any man will bee his disciple, he must take vp his crosse daily. *Luk* 9. 23. his crosse, that is, his owne crosse, that is, such a measure of crosse as God shal lay vpon him in particular, be it more or lesse, that is his crosse, and this hee must take vp, and not what man himselfe listeth. And thus did *Paul* approoue of Gods will generally, in one thing as another, *I haue learned in whatsoever estate I am, therewith to be content. Philip. 4. 11.* Thus I haue shewed, what it is, and the manner of it. Now of the Meanes.

The

The Meanes how to become approuers of Gods will are these, First, to deny our selues, and our owne wills, to goe out of our selues, to renounce our selues wholly, denying our reason, will and affections, and resigning vp our selues wholly to be ruled by God. For so long as our owne wills beare sway in vs, Gods will can take no place in vs. Had not *Abraham* thus denied himselfe and his owne will, in that great triall of his, in sacrificing *Isaack*, he could neuer haue beene drawne to haue approued of Gods will, to sacrifice him. Our Sauour Christ saith, *If any man will come after mee (in conforming his will to my will) let him deny himselfe, and take up his crosse, Luke 9. 23.* first, deny himselfe, before he can approoue of Gods will in bearing the

The means
to become
approo-
uers of
Gods will.

I.

crosse; yea, though it seemes to be against all sence and reason in mans iudgement, yet we must deny our selues, and doe it; *Wee must not doe the things that seeme good in our owne eyes, Dent. 12. 8. nor be wise in our owne conceits, Rom. 12. 16.*

Secondly, *to liue in the feare of God*; This isa meanes both to know, vnderstand, and approue of Gods will; and he that liues without this feare, is void of knowledge, and vnderstanding, and so cannot approue of that they know not; For this cause it is so often said, *The feare of God is the beginning of knowledge, Prou 1. 7. The feare of the Lord is the begining of wisdom, Prou. 9. 10. The feare of the Lord is the beginning of wisdom: a good vnderstanding haue all they that doe thereafter, Psal. 111. 10. Yea, blessed is hee*

he that feareth the Lord (come what will come , and let God worke his will, hee apprones of it,) for his heart is fixed, trusting in the Lord ; his heart is established, Psal. 112. 1. 7. 8. This feare of God is, as it were a bridle to restraine vs from ouer-shooting our selues into all euill, and keepes vs in awe and obedience to Gods will, preserving vs from rashnesse, vnaduisednesse, discontentment, impatency, and the like, whereby men doe shew themselues dislikers and disallowers of Gods will. *By the feare of the Lord, men depart from euill, Prou. 16. 6.* This also caused Abraham so willingly to approue of Gods will, euen beyond all reason in mans iudgment, to offer Isaac in sacrifice: *Now I know thou fearest God, seeing thou hast not with-held thy onely Sonne, Gen. 22. 12.*

3.

Thirdly, that we may approve of Gods will, especially in aduersity, wee must prepare aforehand for trialls; Troubles will come, and many troubles, and great. *Man hath but a short time to liue, and is full of trouble, Iob 14. 1. Great are the troubles of the righteous, Psal. 34. 19. through many tribulations we must enter into Gods Kingdome, Acts 14. 22. And armies of sorrowes are against me, saith Iob 6. 4. And therefore, if we doe not foresee and prepare our selues afore-hand, wee shall be found vnarmed and naked, not able to encounter with the least tryall and temptation; Dangers foreseene, are lesse grieuous. We must therefore with Iob, All the day long, and euery day of our appointed time, waite till our change come, Iob 14. 14. and so to pray to God aforehand, that when it doth come,*

come, he will arme our selues
with patience to vndergoe
what he in his heavenly wise-
dome shall thinke good to
lay vpon vs; and withall wee
must resolute to be contented
that God may haue his will;
The want of this meanes, is a
maine cause, why so many
are so shamefully over-seene,
in abusing themselves by im-
moderate pensiueneſſe and
sorrow, as men without hope,
more like bruit beasts, or
worſe, which haue no vnder-
ſtanding; wherein they ſhew
themselves, how carnally
minded they are; and it is a
ſigne that ſuch are yet in their
naturall eſtate.

○ In a word, we muſt, when
God worketh his will, con-
ſider of the impoſſibility of
it, that it ſhould be otherwiſe,
for God will doe what hee
wills, and hee that is not con-
tented with it, doth, what in
him

him lieth, resist the will of God, which is a fearefull thing; *Dauid* was griued when hee saw the childe like to die; but when it was dead, he comforted himselfe, partly in regard of the happinesse it was gone vnto, and partly in regard of the impossibility of returning againe; saying, *I shall goe to him, but he shall not come againe to mee: Therefore why should I fast and weepe any more?* 2 Sam. 12. 23. So in euery crosse, vnder which the Lord shall exercise vs, whether by sicknesse, by losses, by death, either of our selues, or ours, our Parents, Children, Husbands, Wiues, Kinsfolke, Friends, or what way soeuer, consider it is G O D S doing, it is impossible it should be vndone againe, therefore rest vpon God, approue of it because it is his doing, and be content;
for

for if by impatience we resist Gods will, as *Paul* saith in another sence, the like may I say here; *They that resist, shall receive to themselves damnation, Rom. 13. 2.* And thus much of this third obseruation. Now of the Vses.

This condemnes those that in stead of approving what is pleasing to God, doe wholly disobey his will, opposing their wills to his will; and striving what in them lieth, to resist Gods will; These are such as haue vn sanctified, and vnregenerate wils of their owne, which they follow to their owne destruction; God willeth one thing, they will another; as God complaines of *Hierusalem, O Hierusalem, Hierusalem, which killest the Prophets, and stonest them which are sent unto thee, how oft would I haue gathered*

Vse 1.

you

you together, as an henne gathereth her Chickens vnder her wings, and ye would not? *Matth. 23. 37.* God said vnto them, walke in the good way, &c. but they said, we will not walke therein; And God set watch-men ouer them, saying, hearken to the sound of the trumpet; but they said, we will not hearken, *Ier. 6. 16. 17.* And this is the sinne at this day, God would, but man will not; God would haue men to be saued, and come to the acknowledgement of the truth; *1 Tim. 4.* but men will not repent, that they may bee saued; God giues men space to repent, but they repent not, *Reuel. 2. 21.* Thus they told the Prophet flatly to his face, they would not heare him speake in the name of the Lord, but they would follow their idolatrie, and they would offer sacrifice to the Queene of heauen, *Ier. 44. 16. 17.* and thus at this day, God
reuea.

reuealeth his will by the mouth of his Ministers, *but men will not heare the voice of the charmers, charme they neuer so wisely, Psal. 58. 5.* Thus they contemne Gods will; *Their owne hearts carry them away* (as it was obiected against Iob, but too truely verified in the wicked) *and they turne their spirit against God, Iob 15. 12. 13.*

This reprooues the Carnall wisdom of a number, who are wise in their owne conceits, and doe that which seemeth them good in their owne eyes, and approoue of any thing rather then of Gods will; it is impossible that such should approoue of Gods will; *For the carnall minde is enmity against God; and the carnall minde is not subiect to the law of God, neither indeed can be. So then they that*
are

Vse 2.

are in the flesh, cannot please God, Rm. 8. 7. 8. Wee must not therefore be wise in our selues, and from our selues in matters of saluation; if we doe that which seemes good in our owne eyes, wee cannot doe that which God commands; therefore God commanding the one, forbids the other. Deut. 12. 8. reading from Verse 4. to 12.

Vse 3.

This teacheth vs to hasten our conuersion, and to come out of our naturall estate, and to be regenerated by the sanctifying graces of Gods spirit, for so long as we remaine in our naturall estate, wee cannot so much as discern of Godswill, much lesse then can we approoue it; *The naturall man perceiues not the things of the spirit of God, for they are foolishnesse vnto him, neither can hee know them, because*

cause they are spiritually discerned, 1 Cor. 2. 14. and this comes to passe, by reason of the hardnesse of heart, which blindes the vnderstanding; *Having the vnderstanding darkened, through the ignorance that is in them, because of the hardnesse of their hearts, Ephes. 4. 18. God gaue Iesabell a space to repent, (there was his offer and reuealed will,) but she repented not; there was her refusal, hardning her heart, Reuel. 2. 21.*

Lastly, this reprooues all immoderate sorrow, impatience, discontentment, vnwillingnesse, vnthankfulness, whereby, especially in time of affliction, men shew themselves displeased with that which is Gods will; and if they might haue their own wils, they would neuer haue the least crosse; so long as they may

Vse 4.

may liue in health, wealth, peace & liberty, and abound in worldly prosperitie, they like it well; but when trouble comes, they murmure and complaine against God, *they like not then to retaine God in their knowledge, Rom. 1 yea, when tribulation and persecuti-on ariseth, because of the word, by and by they are offended, Math. 13. 21. and in time of temptation they fall away, Luke 8. 13.* In a word, we must take great heede of hardnesse of heart, vnregenerate wills, vn-sanctified affections, as pride, hatred malice, and the like, all which doe greatly hinder vs, that wee cannot approoue of what is acceptable and pleasing to the Lord; And thus much bee said of the word *Proouing*; that is, searching and trying, vnderstanding and knowing by experience, liking of, approouing and allowing,

lowing, what is the will of God; proouing, what is acceptable to the Lord. And thus I conclude this first point, with that louing exhortation of the Apostle; *I beseech you brethren by the mercy of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable seruice. And be not conformed to this world, but be ye transformed, by the renewing of your mind, that ye may prooue, what is that good, that acceptable and perfect will of God, Rom.*

12. 1. 2.

Here ends the first Sermon.

THE



THE
SECOND
SERMON vpon this
FIRST STEPPE.

*Proouing what is acceptable
to the Lord, Ephes. 5. 10.*

WE haue heard hitherto of the dutie it selfe; now I proceede to the second point in the Text; namely, *what must be prooued, and approoued;* The thing then which we must prooue, is, *Τι ἐστὶν ἀρέσκει τῷ κυρίῳ;* *What is acceptable, or wel-pleasing to the Lord;*

It is the counsell of the
file,

Apostle, 1 Thes. 5. 21. Try all things; hold fast that which is good; as if he should haue said, as I would not haue you despise prophecyng, so I would not haue you to admiſe and approoue of euery Doctrine without discretion, but to prooue the doctrines, and hold fast onely that which is good; I would haue you to trie the Doctrines by the Touch-stone of Gods word, and not to be carried away with euery winde of doctrine, Ephes. 4. 14. I would haue you try the spirits, whether they be of God or no, but not to belieue euery spirit, 1 Iohn 4. 1. I would haue you to approoue of nothing but what is well-pleasing to God; Thus I desire that ye may walke worthy of the Lord, vnto all pleasing, Colos. 1. 9. 10. And I beseech you brethren, and exhort you, by the Lord Iesus, that as ye haue receiued of vs how ye ought

ought to walke, and to please God, so yee would abound more and more, 1 Thes 4. 1. and as the Text hath it, so walke, proving, what is acceptable to the Lord, or well-pleasing to God. Not what is pleasing to men; for if we seek to please men, wee are not the servants of Christ, Gal. 1. 10. Not to seeke and prooue what is the pleasure of the Pope, as the Papists doe, Not what is pleasing to the world, for he that will be a friend to the world, is an enemy to God, Iam. 4. 4. and the wisdom of the world, is foolishnesse with God, 1 Cor. 3. 19. Not what is pleasing to our owne corrupt natures, affections, humors, dispositions, for this is to live vnto our selues, and not to the will of God, which is forbidden, 1 Pet. 4. 1. 2. Not what is pleasing to the diuell, for so we fall into the snare of the Diuell, and are taken captiue by him

him at his will, 2 Tim. 2. 26. but what is well-pleasing to the Lord; that if it be agreeable to his word, then to receive it, if disagreeing to his word, then to reject it; if the word commands it. we must doe it; if the word forbid it, we must leaue it vndone; and thus shall we walke, proouing what is pleasing to the Lord.

For our better vnderstanding of this point, I will handle it; first, *Generally*, shewing what that is, in generall, which is acceptable or pleasing to the Lord; secondly, more *particularly*, what the pleasure and will of God is, and wherein it doth consist.

Generally, that is acceptable or pleasing to God, which is agreeable to the will of God; this, and onely this, is well-pleasing to the Lord; there-

therefore the Apostle exhorting vs to proue what is pleasing to the Lord, explaines himselfe afterwards, speaking of the same thing, in the 17. Verse, *be not vnwise, but vnderstand what the will of the Lord is.* Thus to please God, and in all things to obey Gods will, are all one, and often taken for the same in Scriptures. *S. Iohn* saith, 1 Epist. 3. 22. *Whatsoever wee aske, wee receiue of God, because we doe those things which are pleasing in his sight.* Which hee explaines afterwards, speaking of the same thing; *This is the confidence that we haue in him, that if wee aske any thing according to his will, he heareth vs,* 1 Iohn 5. 14. And so the Apostle in his prayer, sheweth, saying, *The God of peace make you perfect in euery good worke, to doe his will, working in you that which is well-pleasing in his sight,* Heb. 13. 21. where

where he giueth vs to vnder-stand, that a good worke and well-pleasing to the Lord, is that which is done according to his will, and which hee worketh by his spirit in his children. And so, on the contrary, that is displeasing to the Lord, which is disagreeable, and contrary vnto the will of God; When they murmured against God, complaining that they had nothing but *Manna*, they forgot God and were vnthanketull, this was contrary vnto Gods will; and this displeased the Lord, *Psal. 78.* at large. Yea, forty yeares long was God grieved with this generation, *Psal. 95. 10.* and they please not God, and are contrary to all men, *1 Thes. 2. 15.* because they did such things as were not according to the will of God, but contrary vnto it, as they killed the Lord Iesus, and their owne Pro-
H phets,

phets, and persecuted the Apostles, and the like. Secondly, then wee are said to doe that which is well-pleasing to the Lord, or acceptable to the Lord, when we labour in vprightnesse of heart to keepe Gods commandements; as on the contrarie we doe as highly displease God, when wee breake his commandements. Whatsoever we aske of God, wee receiue, because wee keepe his commandements, and doe those things which are pleasing in his sight, 1 Iohn 3. 22. where wee may see, that, to keepe Gods commandements, and to doe what is pleasing in his sight, are in effect all one; and wee cannot possibly please God in any thing, vnlesse wee endeavour to yeeld vpright obedience to all Gods Commandements; and when no outward action, priuiledge, or prerogatiue whether of Iew
or

or Gentile, stands vs in any
stead, this doth; for circumci-
sion is nothing, and uncircumci-
sion is nothing, but the keeping of
the Commandements of God,
1 Cor. 7. 19.

Hence I gather, that the
right way to please God, is to
doe nothing but what is a-
greeable to Gods will, ioyned
with obedience to all Gods
commandements. *Quest.* But
how shall I know when it is
agreeable to Gods will, and
when it is not? *Answ.* It is
onely then agreeable to Gods
will, when it is agreeable to
the word of God; for his
whole will is contained in
the word, and when wee doe
what the word commands,
and leaue vndone what the
word forbids, then we doe the
will of God, and please him;
and when wee doe contrary
vnto the word, we vtterly dis-
please him. Now the will of

H 2 God

Dott.

God is two-fold: Secret, Reuealed. The first is the will of his good pleasure, which neither may nor can be resisted, *My counsell shall stand, and I will doe at my pleasure, &c. I say. 46. 10. 11.* Of which speake these places. *God will haue mercy on whom he wil, and whom he wil, he hardeneth, Rom. 9. 18. 19.* He hath predestinated vs according to the good pleasure of his will, *Ephes. 1. 5.* and the like. This secret will, being the will of his good pleasure, is not here meant, neither doth this belong to vs to pry into, neither is this the rule of our actions. *Secrets belong to God, Deut. 29. 29.* But I speake of the reuealed will of God, which is called his signified will, which is reuealed and made knowne to vs in his sacred word; *Reuealed things belong to vs, Deut. 29. 29.* And this is the only law and rule

Rule of all our actions, yea, of whatsoeuer is to bee either beleeued or practised; Thus the Word is the will of God; both the Law and Gospel, because they serue to declare, and manifest vnto vs, what is pleasing and acceptable to God, and what is our duty both towards God, our selues, and others, thus commaundements, counsels, comminations, threatnings, prohibitions, promises, and the like, are the signifying and reuealed will of God, according to which onely, wee must thinke, speake, and doe.

First, This doctrine condemnes all those that either neglect, or contemne the Word of God, in which alone, the will of God is reuealed; They hate to bee reformed, and cast the Word behinde them. *Psal. 50 17.* How

Vse 1:

can such men doe that onely which is pleasing to the Lord, and agreeable to his will; When, as *Salomon* saith, or God by *Salomon*, *They refuse to hearken to the call of God speaking to them in his Word; they set at naught all Gods counsell; they will none of his counsell, but despise all his reproofe? Prou. 1.24, 25, and 30. verses.* Yea, they say vnto God, *Depart from vs, wee desire not the knowledge of thy wayes. Iob 21.14.* It is a fearefull case, to see how little the word of God is regarded, and how much it is despised, and in despising the Word, they despise the will of God, which who so doth, shall bee destroyed: *Hee that despiseth the Word shall bee destroyed. Prou. 13.13.*

2. Secondly, This reprooues the practise of the Papists, who neglect the word of God, and debarre the people of

of it, and giue credence to Popish teachers, and writings of men, cleane contrary vnto the word of God. How is it possible for these to please God, whereas the word of God which containeth his will, should be the onely rule of all their actions, and yet wholly neglected of them? *Obiect.* They say, it is not lawfull for Lay-men to bee acquainted with Scriptures, or to read & study the Scriptures. *Ans.* But I say, what Christ saith to one, he saith to all. *Mark. 13. 37.* if to all, then to Lay-men. *The Spirit, in the Word, speaketh to whole Churches, Reuel. 2. and 3. Chapt.* if to whole Churches, then to Lay-men. And that which *Paul* speaketh of one Epistle, is true of the whole Scriptures; that they belong to all the members of Christ, aswell Lay-men; as Ministers; whereas they for-

bid Lay-men the reading of *Pauls Epistles*, or any part of *Scriptures*. *I charge you by the Lord*, (let all Papists remember and regard this strict charge) *that this Epistle bee read vnto all the holy brethren*, *1. Thess. 5. 27.* if to all the holy brethren, then to Lay-men; or else, let the Papists conclude, that Lay-men are none of the holy brethren.

Thirdly. This teacheth all of vs, to examine thoroughly; by the touchstone of Gods word, what the will of God is, that so our whole worship of God, and euery part thereof, may be only such as is agreeable thereunto, or else it is impossible for vs to please God in any one part of his worship. Thus all our prayers must be according to Gods will; *If we aske any thing according to his will, he heareth vs. 1. Ioh. 5. 14.* Thus all our preaching must
bee

bee according to Gods will reuealed in his Word; *If any man, or Angel from heaven preach any other doctrine, wee must hold him accursed. Galat. 1.8,9.* Thus all our hearing must bee onely to receiue Gods word, to heare Gods owne voice, not any thing else. *My sheepe heare my voice, the voice of strangers they will not heare, Iohn 10.5,27.* *If any bring you not this doctrine, receiue him not, neither bidde him God speede. 2. Epist. Iohn 10. verse:* So for the Sacraments, they must bee administred and receiued according to the will of God, that is, the forme and manner prescribed in Gods word. *1. Cor. 11.23.* All which condemne the Papists, who neither pray, preach, heare, administer or receiue, or performe any seruice, answerable to Gods will and word.

4.

Lastly, This condemnes all such as liue in a continuall breach of all Gods Commandements, who in stead of keeping all, transgresse all; and if all bee accursed by the sentence of the Law, who continue not in all things written in the booke of the Law, to doe them. *Gal. 3. 10.* how much more doth this curse belong to those that continue in breaking the whole Law, and do nothing written therein? And if he that despised *Moses* Law, died without mercy, vnder two or three witnesses, of how much sorer punishment, shall hee be thought worthy, who (in stead of obeying the will of Christ, according to his Word) hath troden vnder foote the Sonne of God, and hath (in stead of doing onely what is agreeable to Gods will, and the good motions of the Spirit) done

done despight to the Spirit of grace? as *Paul* saith, *Hebr.* 10.28,29. How is it possible for such to prooue what is acceptable to the Lord? In a word, it condemneth all such as liue in a custome of sinne, which is wholly disagreeable to the will of God; yea, it is as impossible for such to doe any good thing (in regard of humane power) as it is impossible for the Blacke-more to change his skinne, or the Leopard his spots. *Jerem.* 13.23. So farre are these from proouing, and doing what is pleasing to God, as they can doe nothing but displease him. And thus much in generall, what is pleasing to the Lord.

Particularly: I come to shew from the word of God, what this Revealed will of God is, and the sundry particulars, wherein it doth consist;

list; A point, I must confesse, of great moment, as any in the whole Scripture, and yet as little knowne, and lesse practised; for let a man aske some, What is the onely thing to bee looked after? Happily some wil say, though very few, that the chiefe thing is to liue according to Gods will; to serue and please God; this is all they can say, not knowing what it is, or how, to serue and please God. Some goe further, and by wrote they say, God must be serued according to his will in his Word, and this is all: But aske them, what the Word reuealeth, concerning Gods will, and what this will is, wherein it consisteth, and the like, and they can say nothing; A strange thing, that this question, What is the will of God reuealed in his Word, should set the greater

ter part of the world, at *Non plus*. And because it is of such great moment, and a maine point of Christian Religion, I haue therefore set it downe particularly, from the word of God, what is the pleasure and will of God, and wherein it consisteth; that so those which haue not knowne, may be enlightened in their vnderstanding, and informed in their iudgments, & they which haue knowne, may bee more and more strengthened, and bee stirred to a further increase in proouing and doing what is pleasing to the Lord; which, though I might handle at large, yet I haue reduced all to these fewe heads, as followeth. *First of the definition it selfe.*

The Reuealed wil of God in his Word, is this; That
we

we should liue by faith in the Sonne of God ; beleeuing in him with all our hearts , and dayly repenting vs of all our sinnes ; leading an holy and sanctified life ; continually performing both actiue and passiue obedience, to all Gods Commandements; growing, and increasing daily in grace and godlines, This in effect, is all that the Word of God reuealeth ; and no part of it , but aymes at one of these ; all which may bee reduced to these three heads : 1. Faith. 2. Repentance: 3. New obedience ; in all which the will of God consisteth. This *Paul* confirmeth , when he said to the Elders of *Ephesus* : *Yee know how I kept backe nothing (namely of the reuealed will of God) that was profitable vnto you , but haue shewed you and taught you publicquely , and from house to house , testifying both*

both to the Iewes, and also to the Greekes, repentance toward God, and faith toward our Lord Iesus Christ. *Acts 20. 20. 21.* In which place, wee may plainly obserue, that the summe of all the doctrine of the Bible is, that men should come to Faith, and Repentance, which two things *Paul* teaching, (ioyned with New obedience) hee is said to haue kept backe nothing of the will of God, profitable for them. And thus came Iesus preaching the Gospel of the kingdome of God, and saying, *Repent, and beleeue the Gospel, Mark. 1. 14, 15.* all his preaching ayming at this, to bring men to faith and repentance; for indeede, all other things needfull to saluation, may be reduced to these two; and all other graces of the Spirit necessary for Gods children, will accompany these

these in whomsoever they are truly wrought.

But for the better clearing of this point, and for the further explaining of this revealed will of GOD, I reduce them to seven heads: in which this will of God consisteth. 1. In Beleeving. 2. In Repenting. 3. In Holiness and Sanctification of life. 4. In Well-doing. 5. in suffering for well-doing. 6. In Generall obedience. 7. In increase and growth of grace. All which I shew from places of Scripture, proving what is pleasing to the Lord, as being an exposition, or explanation of the Definition.

1.

First, The will of God consisteth in *Beleeving*. As our Saviour himselfe saith, *This is the will of him that sent mee, that every one which seeth the Sonne (that is, acknow-*
ledgeth

ledgeth him to bee the Melli-
as) and beleueth on him, may
haue everlasting life. Iohn 6.40.
To beleeue in Christ is not
onely to haue a generall per-
swasion of Gods mercie, but
to apply Christ vpon sound
ground to bee my and thy
Saviour in particular, and not
onely that the promises of
the Gospel are true in gene-
rall, but that they belong to
me and thee in particular.
This Application is the main
thing in sauing faith, without
which, Knowledge, Assent,
Approbation, profession, and
Confession of Christ are no-
thing. And that euery one
may the better conceiue of
it, and perceiue it in him-
selfe, hee must trie it by this;
It purifieth the heart. Acts. 15.
9. It makes a man to become
like to God in purity, to purge
himselfe as God is pure. Iohn
3.3. It will not suffer a man to
live

live in the darknesse of his old finnes; for Christ came a light into the world, that whosoever beleeueth in him, should not abide in darknesse. Ioh. 12. 46.

Thus by beleeuing wee doe the will of God; but he that wanteth these things, and liueth as bad as euer hee was, wanteth sauing faith, and cannot approoue what is the wil of God.

2. Secondly, The will of GOD consists in *Repenting*: which appears in these places. *Haue I any pleasure at all, that the wicked should die, saith the Lord God? And not that he should returne from his waies, and liue? Ezech. 18. 23.* As if God had said, I haue no pleasure in the death of a sinner, but my pleasure is, that hee repents and liue; and so the Prophet explaines afterwards, saying, *As I liue, saith the Lord,*

Lord, I haue no pleasure in the death of the wicked, but that the wicked turne from his way, and liue; Turne yee, turne yee from your euill wayes, for why will yee die, O house of Israel? *Ezech. 33. 11.* Thus to repent, is to doe the will of God; yet not euery repentance: *Judas repented, but it was but a worldly sorrow, in regard of punishment, which causeth death. 2. Corinth. 7. 10.* But true repentance is a turning from all our sinnes, and returning vnto God, as in the former words of *Ezechiel*. It is the through-change of the heart, minde, will, and affections, and an alteration of the whole life of man, from euill to good, ioyned alwayes with a purpose of not sinning; This is, to cast off euery transgression, whereby wee haue transgressed, and to make vs a new heart, and a new spirit.

rit. *Ezech. 18. 32.* It is the dying vnto sinne, and liuing vnto righteousness, and not to liue any longer in any one sinne, *Rom. 6. 2.* It is the ceasing from sinne, and ceasing to doe euill; and learning to doe well; and no longer to liue the rest of our time in the flesh, to the lusts of men, but to the will of God. *Esay 1. 16, 17.* and *1. Pet. 4. 1, 2.* It is the awaking to liue righteously, and sinne no more. *1 Corint. 15. 34.* to confesse our sinnes, and forsake them. *Prou. 28. 13.* This is that repentance which God willeth, which cannot be in any Reprobate, and wicked man. *Esau found no place of this repentance, though he sought it carefully with tears. Heb. 12. 17.* Of Gods willing of repentance, *S. Peter* speaketh plainly; *G O D* is not willing that any should perish, but that all should come to repentance. *2. Pet. 3. 9.*
Third.

3.

Thirdly, There is required in vs, Holinesse of life, and Sanctification of the spirit: This is plainly exprest in the words of Paul, *This is the will of God, even your sanctification, that ye should abstaine from fornication, That every one of you should know how to possesse his vessell in Sanctification, and honour, not in the lustes of concupiscence, &c.* for God hath called vs, not vnto uncleannesse, but to holinesse, *1. Thess. 4. 3,* to 8. Thus being iustified by faith, wee must bee sanctified by the Spirit, *seruing God in righteousness and holinesse, all the dayes of our liues, without seruile feare, before him. Luke 1. 74, 75.* Thus being conuerted vnto God, wee must shew foorth the fruits of repentance, *Matth. 3. 8.* and being freed from sinne, we must haue our fruit vnto holinesse.

Rom.

Rom. 6. 22. This holinesse must be in all manner of our conuersation, both before God and men, in publique and priuate, 1 Pet. 1. 15. and without this holinesse, no man shall see the Lord. Heb. 12. 14. It cannot bee perfect in this world, but onely inchoate, and in part; Blessed and holy is that man, which hath part in the first resurrection, that is, from sinne, to grace, Reuel. 20. 6. The most holy man can haue but his part, and though it be but in part, yet hee is a holy man and blessed; and yet the righteousness of Christ being imputed vnto vs, God beholds vs, in and through him, as perfect.

4. Fourthly, in well-doing; This well-doing, concernes not only the outward worke, doing that which is good, but the doing of it in a right manner, so as it may be in vprightnesse

nesse of heart, and to the glory of God, and the good of our selues, and others. Thus wee must be full of good workes, *that others beholding them may glorifie God, Mat. 5. 16. For so is the will of God, that by well-doing, ye may put to silence, the ignorance of foolish men, 1 Pet. 2. 15. Wee must not therefore be weary of well-doing, Gal 6. 9. and 2 Thes. 3. 13. but be steadfast, vnmoouable, alwaies abounding in the worke of the Lord, 1 Cor. 15. 58.* This will appeare in these particulars, all which are Gods will, acceptable and pleasing to the Lord. First, to vse holy and spirituall exercises, as prayer, thankes-giving, spirituall reioycing, holy meditations, and the like; *Euer follow that which is good, both among your selues, and to all men; Reioyce euermores pray continually; In all things giue shankes;*

thanks; for this is the will of God, in Christ Iesus towards you, 1 Thes. 5. 16. 17. 18. It is Gods will that men pray euery where, lifting up holy hands, without wrath and doubting, 1 Tim. 2. 8. and though these words are spoken in the person of Paul, I will, &c. yet they being the word of God, are his reuealed will. Secondly, to pray for others, for all men, for Kings, and all in authority, that we may leade a quiet and peaceable life, in all godnesse and honesty, for this is good and acceptable in the sight of God our Saviour 1 Tim. 2. 1. 2. Thirdly, to bee full of the workes of charity, mercy, bounty, and the like. Distributing to the necessity of Saints, Rom. 12. 13. To doe good and distribute, forget not, for with such sacrifice, God is well pleased, Heb. 13. 16. The Kingdome of God, saith Paul, is not meate and drinke, but

but righteousness, peace, and
joy in the holy Ghost, and he that
in these things serveth God, is ac-
ceptable to God, and approved
of all good men, Rom. 14. 17.
18.

Fifthly, in Suffering: Suffer-
ing is two-fold; for euill-do-
ing; this is not acceptable to
God; for what glory is it, if when
ye are buffeted for your faults, ye
shall take it patiently? 1 Pet. 2.
20. for well doing; this suffering
onely is thanke-worthy; This
is thanke-worthy, if a man for
conscience toward God, indure
griefe, suffering wrongfully,
1 Pet. 2. 19. but if when ye doe
well, and take it patiently, in suf-
fering for it, this is acceptable
with God, Verse 20. For it is bet-
ter, if the will of God be so, that
ye suffer for well-doing, then for
ill-doing; as 1 Pet. 3. 17. which
must teach all to haue a care,
that when they doe suffer,
I they

they haue a good cause, and a cleare conscience; and in this suffering, we obey the will of God; as if it be for the profession of the Gospell, the confession of Christ, for the testimony of Christ, and a good conscience, for hearing the word, and vsing all other godly exercises, as prayer, singing of Psalmes, godly conference and the like; for these things Gods children suffer much wrong in the world; To all whom I giue S. Peters counsell, *Let them that suffer thus, according to the will of God, commit the keeping of their soules to him in well-doing, as vnto a faithfull Creator,* 1 Pet. 4. 19.

6.

Sixtly, in generall obedience; both actiue; to doe one thing as well as another, and to forsake one sinne, as well as another; to obserue euery com-

commandement, as well as one; and passiue, to suffer whatsoeuer it is Gods will to haue vs suffer; for as *Augustine* saith, *Hee that is not content with Gods will, in suffering what-ener it pleaseth God to lay vpon him, his heart is not vpright in him, because hee will not direct his will to Gods will, but will haue Gods will bent to his.* This is all that God requires at our hands; *Feare God, and keepe all his commandements, for this is the whole dutie of man, Eccles.*

12. 13. and marke here, how *Salomon* calleth this, *the Conclusion of the whole matter*; as though all Gods reuealed will were comprehended vnder these two, to feare God, and to yeeld generall obedience to all Gods commandements. Wee must doe that in truth, & vprightnesse, which the dissembling hypocrites did with a double heart;

namely; that when God shall declare vnto vs his will, as he did by the Prophet *Ieremy*, who kept nothing of Gods will backe from the people, that then, I say, wee resolute to doe according to all things which the Lord our God commandeth, whether it be good, or whether it be euill, (in all) we will obey the voice of God, *Ier. 42. 5. 6.* This is the onely thing which God requires, to feare the Lord thy God, to walke (not in some) but in all his waies; to keepe (not some) but all his commandements and statutes, which he commands vs for our good, *Deut. 10. 12.* Then shall we not be ashamed, when we haue respect vnto all Gods commandements, *Psal. 119. 6.* It is Gods will and command, that wee should keepe all his precepts diligently, *Psal. 119. 4.*

7. Lastly, the will of God is, that wee should increase and grow

grow in grace; Not sufficient to attaine to any grace, and to stand at a stay in Christi-
ty, but to grow in grace, and to
goe forward in the knowledge of
our Lord and Saviour Iesus
Christ, 2 Pet. 3. 18. As new
borne babes, desiring the sincere
milke of the word, that wee may
grow thereby, 1 Pet. 2. 2. al-
waies abounding in the worke of
the Lord, 1 Cor. 15. 58. There-
fore Saint Paul praied daily for
the Colossians, that they might
be filled with the knowledge of
Gods will, in all wisdom and
spirituall vnderstanding; that
they might walke worthy of the
Lord vnto all pleasing, being
fruitfull in euery good worke,
and increasing in the knowledge
of God, &c. Colos. 1. 9. 10. In
which words we see, that, he
that will know, and doe Gods
will, and please him in all
things, must be fruitfull in e-
uery good worke, and

increase in grace; like to the Church of *Thyatira*, whose workes were more at last, then they were at first. *Reuel. 2. 19.* This the parable of the Talents signifieth; The graces of Gods spirit, are these Talents, which must be put out to vse and increased, *Math. 25. 14. 15. 16. to 31.*

Obser.

Hence I obserue, that the onely way to doe the reuealed will of God, is to labour for sound faith, true repentance, and new obedience, ioyned with both outward, and inward reformation of life; without these it is impossible in all other things, though neuer so excellent, to please God, or to fulfill the will of God; what more excellent then preaching the word, prayer, working of miracles in Christs name, and casting out Diuels in his name & yet,

yet to many such, Christ shall
say at the day of iudgement,
*I neuer knew you, depart from
mee yee workers of iniquity, be-
cause yee haue not done my Fa-
thers will, lining by faith, in re-
pentance, and new obedience, un-
to which onely the promise of sal-
uation is made, Mat. 7. 21. 22.
23. What more excellent,
then to be allied to Christ?
yet Christ preferreth spiritu-
all kindred by faith, repen-
tance, and new obedience,
farre beyond it, saying, Who
is my Mother? and who are my
Brethren? and pointing to his
Disciples, hee said, behold my
Mother, and my Brethren; for
whofoener shall doe my Fathers
will, the same is my Brother, and
Sister and Mother, Math. 12.
47. 48. 49. 50. It was an ex-
cellent priuiledge, that the
Virgin Mary was the Mother
of Christ, yet, with reuerence
be it spoken, had shee not as
14 well*

well boren him in her heart by faith, liuing in repentance and new obedience, as well as shee bare him in her wombe, she had neuer beene faued. Let a man imagine, and thinke of the most excellent gifts that can be named, yet none will auaille any vnto saluation without this true faith sincere repentance, and new obedience, by which onely we become doers of Gods will, who onely shall bee faued; Therefore saith Paul, *In Christ Iesus, nothing auaieth, but faith which worketh by lone,* Gal. 5. 6. *Nothing auaieth, but the keeping of Gods commandments,* 1 Cor. 7. 19. *Therefore if any man be in Christ, hee is a new creature,* 2 Cor. 5. 17.

Use 1.

First, this must stirre vp euery one to approoue the foundnesse of sincerity of his faith, repentance, and obedience

dience vnto God; I say, the
soundnesse and sincerity of
these; for it is not euery kinde
of faith, euery kinde of repen-
tance and obedience, that
will make vs doers of Gods
will, but onely that which is
sound and sincere; Sound, in
the beginning and ground;
sound in the fruits and na-
ture; sound in the continu-
ance. *Simon Magus* beliened,
and was baptized, *Acts* 8. 13.
The diuels beliened and tremble,
Iam. 2. 19. *Judas* repented, wi-
sting hee had neuer betrayed
Christ, and confessed his sinne
before God and men, *Math.* 27.
3. 4. *Esau* sought repentance
with teares, *Heb.* 12. 17. *Saul*
and *Pharaoh* confessed Gods
righteousnesse, and their owne,
and the peoples sinnes, *Exod.* 9.
27. *Ahab* at the fearefull and
heauy message of God, humbled
himselfe, put on sacke-cloath; ent
his cloathes, and lay in sacke-
15 cloath,

cloath, 1 King, 21. The wicked, and the Diuels themselves obey God, but against their will; But which of all these were doers of Gods will, or euer attained to saluation? Not one, because all was counterfeite, in hypocrisie, dissimulation, with a double heart, and though they had, and did many good things, in themselves good, yet not good to them, *because their heart was not right with God, Psal. 78. 34. &c.* What great cause then haue wee to looke vnto our selues, that all bee sound, seeing both faith, repentance, and obedience, in some sort, may be in the very reprobates, and closest hypocrites?

And because this is so maine a point to be learned, as being that indeede which putteth life to all grace, I will therefore shew in some particulars,

culars, wherein the sound-
nesse of the former graces of
faith,repentance, and new o-
bedience consisteth, that so
euery one may approue vnto
himselſe, the soundnesse and
ſincerity of them.

First,they muſt be all from
the heart,and from the whole
heart; This is the ground and
roote, from whence they
muſt ſpring; otherwiſe, all
our faith is but an outward
ſhew, yea, a lip-faith, and a
lip-repentance, and all our
obedience is but onely an
outward reformation of life,
which may bee in an hypo-
cite, and in many a one who
ſhall neuer be ſaued. *Thus wee
muſt be ſound in faith, Tit. 2. 2.
and ſo doe the will of God from
the heart, Ephes. 6. 6. We muſt
believe with all our heart, Acts
8. 37. Thus wee muſt turne to
God with all our hearts, and
with faſting, weeping, and
mour-*

mourning, and rent our hearts. *Isa. 2. 12, 13.* and wee must obey God in all things from the heart. *Rom. 6. 17.* that is, wee must belecue, repent and obey vprightly, vnfeinedly, sincerely, and seriously; and so whatsoever wee doe, wee must doe it heartily as to the Lord, and not vnto men. *Coloss. 3. 23.* This is that which God calleth for in euery good dutie, *My sonne, giue mee thy heart. Prov. 23. 26.*

2.

Secondly, They must all be liuely, powerfull, and effectuell; Faith must shew it selfe in the fruits of it, as in the change of the whole man, both in heart, and life; and causing a man in euery estate to rest contented with the will of God, according to that of *Esay*; *He that beleeueth shall not make haste. Esay 28. 16.* that is, in all estates hee will stay himselfe vpon the good

good will and pleasure of God; and where there is not a through chaunge of the heart and life, and such a moderation of our affections, and passions, there is no true faith; Thus wee must bring forth the fruits of repentance, being changed in our minds, laying aside the purpose of sinning, resolving by Gods grace to sinne no more, and being heartily sory for offending so good a God; and so for obedience, to endeavour in the vse of all good meanes, to performe it from all the powers, and parts both of soule and body; and where this is in trueth, there will follow a change in the will, thoughts and affections, and all the actions of our life. For they that are Christs haue crucified the flesh, with the affections, and lusts. *Galat.*

5. 24.

Thirdly,

3.

Thirdly, They must all be entire, and totall, not partiall; Thus wee must beleene all that the Prophets haue spoken. *Luk. 24. 25.* Repentance must bee of all sinne, or else of none; wee must not haue a dispensation, for any one sinne; and obedience must bee totall, to the whole will of God, in yeelding cheerefull obedience to euery commandement, without partialitie; For he that breaketh one Commandement is guilty of all. *Iam. 2. 10.* Therefore Christ saith, *Yee are my friends, if ye doe (not some things) but, whatsoeuer I commaund you.* *Iohn 15. 14.* And as Paul saith, *This is our prooffe, whether wee be obedient in all things.* *2. Cor. 2. 9.*

4.

Fourthly; All must bee voluntary, with a cheerefull and willing minde; nothing violent will last long. Thus Gods

Gods children are described to bee voluntaries; *Thy people, O Lord, shall come willingly at the time of assembly. Psal. 110.3. David gaue Salomon this counsell to serue G O D,* (namely, in the whole course of his seruice, and in all the parts of his worship, whereof Faith, Repentance, and New Obedience, are chiefe) *with a willing minde. 1. Chron. 28.9. Thus did David himselfe delight to doe Gods will. Psalm. 40.8. and it was our Sauours meate and drinke to doe his Fathers will. Iohn 4.34.* Thus doe the Angels in heauen, who are described to haue wings, to shew their speede, alacrity, willingnes and cheerefulnesse in doing Gods will, and wee must bee like them. Some belecue but it is onely for a time, and in time of temptation fall away; such a faith was neuer willingly,

lingly, so neuer found : Some repent, or rather seeme to repent, and to leaue sinne, when sinne leaues them, when in regard of opportunity, or feare; or age, or some such like respect, they cannot commit sinne, yet they regard sinne in heart; This is no sound repentance; and so for obedience, many performe a constrained obedience, as the devils & wicked Church-Papists, and the like, and so no sound obedience, and thus, though grace bee imperfect, and full of many infirmities, (as no grace can be perfect in this life) yet if there bee in vs a willing minde, *is accepted according to that a man hath.* 2. Cor. 8. 12. Thus with the Corinthians, *We must belecue, repent, and obey, and not onely beginne to doe, but to be forward, and to haue a readinesse, as to will, so to performe.*

2. Co-

2. *Corinth. 8. verses 10. 11.*

5.
Fistly, All the former graces, that they may be sound, must bee accompanied with a good conscience; without this, all our Faith, Repentance, and Obedience are but counterfeit: Thus wee must indeuour alwayes to haue a conscience void of offence toward God and men. *Acts 24. 16.* that wee may truly say with Paul, *I haue lined in all good conscience before God vntill this day. Acts 23. 1.* Thus Saint Peter saith, *Wee must haue a good conscience. 1. Pet. 3. 16.* This good conscience is such as hath no manner of purpose to liue in any one sinne whatsoeuer, but is resolved to please GOD in all the wayes of his Commaundements, and that continually; and it doth excuse, not accuse: On the contrary the bad conscience, is, when a man

man resolueth to cherish, or purposeth to liue in any one sinne whatsoeuer. Thus *Paul* counselleth, to keepe faith and a good conscience, from which good conscience some haue errad, and as concerning faith, (for it was but a temporary and counterseit faith) haue made shipwracke. *1.Tim. 1.19.* Wee must hold the mystery of the faith in a pure conscience. *1.Tim. 3.9.*

Thus the end of the Commandement is lone, out of a pure heart and a good conscience, and faith vsfained, &c. *1.Tim. 1. 5. 6.* in which place it is plain, that a pure heart, a good conscience, and a sound faith are three inseparable companions, neither is it possible, one to bee without the other: so for Repentance, and Obedience, yea, the whole seruice of God must bee with a good conscience, as *Paul* saith; *My*

God

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God whom I serue from my fore-
fathers with pure conscience,
2.Timoth. 1. 3. Wee must haue a
good conscience in all things.
Hebr. 13. 18. that wee may
say in all these, how I be-
leeue, repent, and obey, my
conscience beares mee witnesse.
Rom. 9. 1.

Lastly, All must be sound
in Continuance. It is no
sound grace, to beleeue for a
time, and in time of tempta-
tion to fall away; It is not to
seeme to repent, to hang
down the head like a bulrush
for a day, and to looke hea-
uily, and to doe some good
things by fits, and afterward
to returne to the formervom-
it of our sinnes; but wee
must be faithful vnto the death,
Rev. 2. 10. by liuing continu-
ally to our liues end in Faith,
Repentance, and new Obe-
dience. Wee must bee steadfast
in the faith. 1. Pet. 5. 9. Wee
must

6.

must stand fast in the faith. 1. Cor. 16. 13. Wee must continue in the faith growed and settled, &c. Coloss. 1. 23. So for Repentance, it must bee daily renewed, increased, and continued; for this cause our Sauour Christ so often vrgeth the duty of repentance vpon the Churches in the Revelation, Chaps. 2. and 3. signifying the continuance and daily renewing of it, though they had repented before; and great reason it should bee thus, because so long as wee liue, wee sinne daily; For there is not a iust man, that doth good, and sinneth not. Eccles. 7. 20. therefore wee must repent daily: so for Obedience, we must with the Philippians; alwayes obey, and still worke out our saluation with feare and trembling. Philipp. 2. 12. passing the whole time of our sojourning herein feare. 1. Pet. 1. 17. and finishing

*finishing our sanctification in the
feare of God. 2. Cor. 7. 1. And
herein let this bee well obser-
ued, that where any grace is
begun, if it bee in truth, it is
constant; if it fades away, it
was neuer true; Therefore
this was Pauls perswasion, Be-
ing confident of this very thing,
that God who hath begun a good
worke in vs, will performe or fi-
nish it, untill the day of Iesus
Christ. Philipp. 1. 6. Thus haue
I shewed plainly, wherein the
soundnesse of these graces
consist; and that I may vse
Pauls words, this is sound
doctrine, Tit. 1. 9. both to ex-
hort and conuince the gaine-
sayers; Thus haue I spoken
that which becomes sound
doctrine. Tit. 2. 1. where wee
are exhorted, to bee sound in
faith, loue, patience, &c. verse 2.
yea, this is sound speech that can-
not be condemned. vers. 8.*

Use 2.

Is it so, that the doing of Gods will consists in the practise of Faith, Repentance, & obedience, and in the soundnes of them? This then condemnes all those, that liue in the sinnes of vnbeleefe, impenitencie and disobedience, as rebels against God; and transgressours of his holy will; All such people must know their case is most fearefull and damnable, for as all such as liue in the former graces shall bee saued, being doers of Gods will. *Matth. 7. 21.* So al such as liue in these fore-named sinnes shall most certainly bee damned; *Hee that beleneth not, shall be damned. Mark. 16. 16.* All those shall bee damned, that belecue not the trueth, but haue pleasure in vnrighousnesse; as *2. Thess. 2. 12.* The vnbeleeuing shall haue their part in the lake, which burneth with fire and brimstone, which

which is the second death. Revel. 21.8. and they cannot enter into the heavenly rest because of unbeliefe. Hebr. 3.19. So for impenitency; Except yee repent yee shall all perissh. Luk. 13. 3.5. If the wicked turne not from his wickednesse, nor from his wicked way, he shall die in his iniquitie. Ezech. 3.19. So for disobedience. The Apostle hauing reckoned vp diuers sinnes, from which hee dehorts, enforceth all his speech, by an argument drawne from the terrible iudgement of God vpon all such, saying, For these things sake, or because of these things, commeth the wrath of God vpon the children of disobedience. Ephes. 5. 3, 4, 5, 6. Christ shall come in flaming fire taking vengeance on them that know not God, and that obey not the Gospell of our Lord Iesus Christ, who shall be punished with ouerlasting perdition,

tion, &c. 2. Theff. 1. 7. 8, 9. All which should moue vs to hasten out of these sinnes, and not to flatter our selues in them as the wicked doe, and thinke all is well, when they are running the broad way to destruction; and indeede if we liue in these sinnes, and yet crye peace and safety then shall sudden destruction come vpon vs, as trauaile vpon a woman with childe, and wee shall not escape. 1. Theff. 5. 3.

Use 3.

If the will of God consist in the practise and soundnes of the former graces; Then this sheweth, that all ciuill honesty, and all outward shewes are nothing in the matter of saluation; many thinke because they liue a ciuill honest life, doe no man wrong, follow their calling, and the like that all is well, but wee must know that these are but broken

ken staues to trust vnto, they are good things in their kind, but not sufficient to saluation. These things, had *Caine*, and *Iudas*, and many an hypocrite in the world, who yet came short of saluation, because they wanted faith and repentance, ioyned with an holy life, by vertue whereof, a man goes beyond all hypocrites, in matters that concerne saluation, Indeed, the ciuill honest life, before men, is commendable, but this without faith and repentance, will neuer commend vs before God.

Seeing no grace is pleasing to God, but that which is sound, this must teach vs aboue all things, to looke to our hearts, that they be sound and right; for the heart is the seate of all grace, and a good man out of the good treasure of

Use 4.

his heart, bringeth foorth good things, and so on the contrary, *Math. 12. 35.* Salomon counsel-
leth vs to keepe our hearts with
all diligence, for out of it are the
issues of life, *Prou. 4. 23.* Ma-
ny good things may be done,
good in themselves, but not
good in the doer, because the
heart is wanting, or is vn-
sound; Marke what the Psal-
mist saith; shewing how farre
men may goe, and yet be hy-
pocrites; *When God slew them,*
they then sought him; and they
returned, and inquired early af-
ter God. And they remembred
that God was their rocke, and
the high God their Redeemer;
Loe here, how many excel-
lent good things were in
these? A man would haue
thought, nothing had beene
wanting; but marke what fol-
lowes; *Neuerthelesse they did*
but flatter him with their mouth,
and they tyed vnto him with their
tongues,

tongues; Now see what was the cause of all this, that for all the former good things, they were lyars and dissemblers? *Because their heart was not right, and sound with God; neither were they stedfast in his covenant, Psal. 78. 34. 35. 36. 37.*

If the doing of Gods will, and the pleasing of him, consists in the former graces, this is an Item for common drunkards, whore-mongers, sweaters, lyars, and the like, that live and trade in these sinnes, delighting & sporting themselves in them, (as *Fooles make but a sport of sinne, Prov. 10. 23.*) Let all such know, that howsoever they perswade themselves, in their owne conceit, I say they have no faith, nor any saving-grace, whereby they can believe or hope to be saved; For

K 2 if

Use 5.

if those that haue had many good things, rare and excellent gifts, may liue and dye in a perswasion in their owne conceit to be saued, and yet be damned, *Matth. 7. 22. 23.* how much more these customary sinners, that liue and dye in these sinnes, whose liues are nothing but a continuall disobeying of Gods will, and his word? *What shall be the end of them that obey not the Gospell of God? 1 Pet. 4. 17. Where shall these ungodly and sinners appeare? Verse 18.* They haue neither faith nor hope, nor any other sauing-grace, whereby to doe Gods will. *For hee that belieneth, abideth not in such darkenesse of sinne, Iohn 12. 46. He that hopeth to be saued, purgeth himselfe from these sinnes, as God is pure, 1 Iohn 3. 3. Their end therefore is damnation, &c. Philp. 3. 19. Reade 2 Pet. 2. 2. 3. Heb. 6. 8.*

Lastly,

Use 6.

Lastly, if the doing of Gods will, be the pleasing of God, and consisteth in the former graces of faith and repentance, This then shewes plainly, that all shall not be saved; for all haue not the grace of faith and repentance; neither can haue; They are the gifts of God, which hee bestoweth vpon whom hee listeth. *For hee hath mercy on whom he will haue mercy, and whom hee will, hee hardeneth,* Rom 9. 18. Therefore saith the Apostle, *All men haue not faith,* 2 Thes. 3. 2. meaning, the wicked, of whom hee there makes mention. Again, *it is impossible that the wicked falling away, should be renued againe to repentance,* Heb. 6. 6. Esau found no place of repentance, though he sought it carefully with teares, Heb. 12. 17. Many after their hardnesse, and

heart that cannot repent, treasure up unto themselves, wrath against the day of wrath, Rom. 2. 5. In all which it is more then manifest, that all haue not grace to do Gods will; & so al cannot be saued; All which should moue our hearts with feare and trembling, and rouze vs vp out of the dead sleepe of sinne, and neuer to be at quiet, till wee haue gotten some good measure of faith and repentance, whereby we may please God; according to the Apostles counsell, *Let vs haue grace, whereby wee may serue God acceptably, with reuerence and godly feare; For our God is a consuming fire, Heb. 12. 28. 29. proouing, if God at any time will giue vs repentance, to the acknowledging of the truth, &c. 2 Tim. 2. 25. 26.* and as the Text here hath it, *proouing what is pleasing to the Lord.* And thus much be said of

of the obiect it selfe, what we must prooue or approoue, viz. *what is pleasing or acceptable to the Lord.*

Now for the better performance of this three-fold dutie enjoyned in the Text, obserue two things, 1. The Lets to bee remoued: 2. The Meanes and Helpes to be vfed. The Lets, which doe hinder vs from proouing, *what is pleasing to the Lord*, are these:

1. First, a liuing and continuing in our naturall estate, vnregenerate, and vnconuerted; for there is such an impotency in vs by nature, that wee neither dee, neither can prooue, know, or discerne, what is pleasing or displeasing to the Lord; nay, tell a naturall man of this dutie, and he accounts it but foolishnes, and foppery, too much nicenesse, and precisenesse, and

so makes but a mocke of it. The naturall man perceiueth not the things of the spirit of God, for they are foolishnesse unto him, neither can hee know them, for they are spiritually discerned, 1 Cor. 2. 14.

2. Secondly, Ignorance is a maine Let to this dutie; Thus, through ignorance, the Gentiles had their understanding darkened, and were strangers from the life of God, and committed sinne with all greedinesse, whereby they wholly displeased the Lord, Ephes. 4. 18. 19. Ignorance, I meane, both meere and simple, carelesse, wilfull and affected, both of God, his word, and will reuealed.

3. Thirdly, a maine Let to this dutie, is, Hardnesse of heart; this is a cause of the former; Thus, the Gentiles had their understanding darkened through their ignorance, because of the blindness, or hardnesse of their

their heart, *Ephes. 4. 18.* Thus the more meanes God vsed, for the good of *Pharaoh*, (had he had the grace to haue made vse of them) the more hee hardened his heart, as we reade at large; *Exod.* God gaue *Iesabell* a space to repent, but shee repented not, *Regel. 2. 21.* it was her hardnesse of heart that hindred her; so, *Rom. 2. 5.* and *Ier. 19. 15.* They hardened their neckes, that they might not heare his words.

Fourthly; Vnregenerate wills; when as God in his word so often commandeth vs this three-fold dutie, vseth all the meanes that may be, especially, the Preaching of his Word, that God may iustly say, *What could I haue done more for my Vineyard?* and yet we will not; This is another maine let: It was the sinne of *Ierusalem*, as our Saviour Christ saith, *O Ierusalem, Ie-*

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rusalem, which killest the Prophets, and stonest them which are sent unto thee, how often would I haue gathered youtogether as a Henne gathereth her Chickens vnder her wings, and ye would not? Math. 23. 37. Thus saith the Lord, Stand ye in the waies, and see, and aske for the olde pathes, where is the good way, and walke therein, and yee shall finde rest for your soules; but they said, we will not walke therein; Also I set watch-men ouer you saying, Hearken to the sound of the trumpet, but they said, wee will not hearken, Ier. 6. 16. 17.

5.

Fiftly, Carnall Wisedome, or to be carnally minded; for such doe minde onely the things of the flesh; and to be carnally minded, is death; because the carnall minde is enmity against God, for it is not subiect to the Law of God, neither indeede can be; so then they that are in the flesh,

flesh, cannot please God, Rom, 8. 5. 6. 7. 8.

Sixtly, Vnbeliefe; either not to belieue the truth of Gods word at all, or else, though wee belieue it to bee true in generall, yet wee cannot apply it to our selues in particular. It is not possible for such a man to profit by the word, or to please God. *For vnto vs was the Gospell Preached, as well as vnto them; but the Word preached did not profit them, not being mixed with faith in them that heard it, Heb. 4. 2. And without faith it is impossible to please God, Heb. 11. 6. And whatsoener is not of faith, is sinne, Rom. 14. 23.*

Seauenthy, Vnsanctified Affections, as pride, hatred, malice, and the like; al which doe hinder the word and the worke of Gods spirit in the heart, that they cannot possibly prooue or approoue
what

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what is pleasing to the Lord; Thus, through pride, or hatred, or both, *Korah* and his company, gathered themselves together against *Moses* and *Aaron*, and said vnto them, *Yee take too much vpon you*, *Numb. 16. 1. 2. 3.* And the like we haue in these daies, who so saucily speake against Gods Ministers, who goe about to teach them what is acceptable to the Lord, they thinke presently. we take too much vpon vs; against such, I may say, as *Christ* said, *they are but dogs and swine, and if we cast pearles before them, or giue holy things vnto them, they will trample them vnder their feete, and turning againe all to rent vs,* *Math. 7. 6.* Thus, when the good Prophet *Micaiah*, prophesied concerning *Ahab*, according to the word of the Lord, *Ahab*, (because hee hated him, *1 King. 22. 8.*) commanded

manded Micaiah to bee put into prison, and to be fed with bread and water of affliction. 1 King.

22. 27 Thus, pride in Korah, and hatred in Ahab, bred all this contention, and hindred them from proving what is well-pleasing to God, according as Salomon saith, *Onely by pride commeth contention, Prou.*

13. 10. Therefore, if wee would profit by the word, to learne from thence what is acceptable to God, wee must cast away, and lay aside all malice, and all guile and hypocrisies, and envies, and euill speaking, and so, as new borne babes, desire the sincere milke of the word, that we may grow thereby,

1 Pet. 2. 1. 2. and as S. Iames saith, *We must lay apart all filthinesse and superfluity of malitiousnesse, and receiue with meeknesse the engrafted word, Iam. 1. 21.* For where such corrupt affections, as these, and the like,

as enuie and strife are, there is confusion, and every euill worke; This is not wisdom from aboue, but earthly, sensuall, and diuellsish, Iam. 3. 15. 16.

8. Eightly, Presumption, when we too much presume of the mercy of God; This hindreth a number from proouing what is pleasing to God; for either it makes men carelesse in performing what God commandeth, or secure in auoiding what hee forbiddeh; it makes men negligent in good duties, cold in religion; and hereby they either take occasion to sinne more freely, or to deferre and post off their repentance to the last, or else to liue and die in their sinnes without faith and repentance, (without which, there is no pleasing of God;) and lastly, it makes men cast off all care of doing good, and to contemne the meanes of

of their saluation; and all, because they presume too farre, that God is mercifull.

In a word, these are great Lets, to the proouing what is pleasing to God; first, Custom in sinne, *Ier. 13. 23.* *The customary sinner cannot possibly (in regard of humane power,) doe any good;* secondly, Pride and Ambition, *Psal. 10. 4.* *The wicked, through the pride of his countenance, will not seeke after God; God is not in all his thoughts;* thirdly, Loue of this world, with the pleasures, profits, and vaine delights thereof, *2 Tim. 3. 4.* *Wicked men are louers of pleasures, more than louers of God;* Thus, *2 Tim. 4. 10.* *Demas forsooke Paul and fell away, hauing loued this present world:* Saint Iames saith, *Chap. 4. 4.* *The friendship of the world is enmitie with God; who soener therefore will be a friend of the world,*

as

is the enemy of God. And Saint Iohn telleth vs plainly, 1 Ioh. 2. 15. *If any man loue the world, the loue of the Father is not in him: tourthly, Bad Company; this we ought to shunne, as the poison and bane of our soules, it euer we would please God, and be accepted of him, Saint Pet. 2 Epist. at large describes the wicked, and amongst the rest, saith: They cannot cease from sinne, beguiling vnstable soules, Verse 14. and allure others through the lusts of the flesh, Verse 18. Beware, least ye being led away with the error of the wicked, fall from your own stedfastnesse, 2 Pet. 3. 17. Wherefore, saith the Lord, 2 Cor. 6. 17. 18. Come out from among them, and be ye seporate, and touch not the uncleane thing, and I will receine you; and will be a Father unto you, and ye shall be my Sonnes & Daughters, saith the Lord Almighty.*

Loe here, how wee may be receiued into Gods fauour, and be accepted of him, as his owne children, viz. by forsaking the company of wicked, vnbelieuing, Infidels, vnrighteous, idolaters, drunkards, whoremongers, and the like, of whom mention is made, Verse 14. &c. Therefore *Paul* hauing described the wicked, by sundry Titles, at large, 2 *Tim.* 3. giueth vs this Exhortation, *From such, turne away, Verse 5.* To these we may adde, 1. Selfe-loue, 2. Worldly Cares. 3. Hypocrisie. 4. Intemperancie. 5. Delight in any one sinne. 6. Carnall securitie. 7. Dominion of Sinne. 8. Contempt of Word & Sacraments. 9. Neglect of holy duties, and the like; By all which it is manifest in holy Scripture, that who so liueth in these, or any of them, cannot possibly procure

prooue or approue what is acceptable or well pleasing to the Lord. Thus much of the *Lets*. Now of the *Meanes* and *Helps* which may further vs in the performance of this duty.

The Meanes and Helpes are these ;

either { *Outward.*
 { *Inward.*

1. First, The *Outward Meanes* is the Word of God, either read, or heard preached. Herein wee may see, whatsoeuer good duty is commanded, & whatsoeuer sin is forbidden; what we should do to please God, & what we should not doe to displease him. Here are duties publike or priuate; both concerning God, our selues, or others. Here are sinnes forbidden, both against God, and man, either our selues or others; Sinnes of impiety against the first Table,

Table; of vncharitablenesse
against the second. Sinnes
reigning, sinnes lesse reign-
ing. Sinnes of omission, of
commission. Sinnes inward
or outward. Sins in thought,
word, or deede. Sinnes open,
and secret, &c. Therefore,
saith our Sauour Christ;
*Search yee the Scriptures, for
they are they which testifie of
mee. Iohn 5. 39. Wherein when
yee reade, yee may vnderstand.
Ephes. 3. 4. To the Law, and to
the testimony. Esa. 8. 20. Let
the Word of God dwell in you
plenteously in all wisdom, tea-
ching and admonishing your
selues. Coloss. 3. 16. Therefore
I say to all, as the Prophet
Esay; Seeke yee out the booke
of the Lord, and reade. Esay
24. 16.*

2.

Secondly; Another Means
is seruent, and effectuell pray-
er; this is very necessary and
must concurre with the for-
mer,

mer, both before, and after reading, or hearing; for God giues the blessing vpon the Word, which blessing is obtained by prayer: This *Dauid* knew well, which made him pray so often, *Lord teach mee thy way, Teach me thy statutes; Giue mee vnderstanding; Make mee to vnderstand the way of thy precepts. Teach mee good iudgement and knowledge ?* and the like, as wee reade often in the *Psalme 25.* and *Psalme 86.* and often *Psalm. 119.* and many other; Wee must know, that wee may bee enabled to see, and doe what is pleasing to God, and that wee may haue more and more vnderstanding in the wayes of godlinesse, and therefore wee must pray with *Dauid*, in the sence of our owne weakenesse, *Open mine eyes, O Lord, that I may see the wonderfull things of thy Law.*

Law. Psalm. 119. 18. If David, so worthy a King, so great a Prophet, so wise, so learned, had neede to pray thus, much more then haue wee cause, who come farre short of him. Let vs therefore confesse our owne weaknesse, and bee resolu'd of the truth of Pauls words, that we know nothing as wee ought to know. 1. Corinth. 8. 2. and pray wee with David heartily, Teach mee, O Lord, to doe the thing that pleaseth thee, to doe thy will. Psal. 143. 10.

Thirdly; Obedience to Gods will; This is a *Meanes* to know and discerne of what is pleasing to God; for by this obedience wee shall bee able to trie the Spirits, and iudge of rightly, whether it bee from God or man, which is taught vs, and so being Gods, to receiue it,
and

and practife it , and fo to doe Gods will. *If any man will doe Gods will, hee ſhall know of the doctrine, whether it bee of God, &c. Iohn 7.17.*

Fourthly ; The worthy receiuing of the Sacraments, eſpecially the Lords Supper, is a great *Meanes* to pleaſe God, viz. when it is done with due preparation aforehand, and with all deſerued praife and thanksgiuing to God, for the wonderfull worke of our Redemption; when it is done with vnderſtanding, and knowledge of the myſtery of Chriſt his Paſſion; when it is done in faith in Chriſt, repentance for ſin, and in loue to God, and charitie towards men ; Thus we doe performe an acceptable ſeruiſe, are confirmed in grace, and doe offer to God a ſacrifice of righteouneſſe, with

The First Steppe.

217

with which G O D is al-
wayes well pleased, as *David*
saith, The Lord is pleased with
the sacrifices of righteou'snesse.
Psalm. 51. Who so offereth God
praise, glorifieth him. Psam. 50.
23. I will prayse the Name of
God, and magnifie him with
thanke giving; this also shall
please the Lord. Psalm. 69.
30, 31.

Lastly; *The Inward Meanes*
is the holy Spirit of God;
which doth second, and
make powerfull the word in-
our hearts, it helpeth our
weakenesse, it enlightneth
our vnderstanding, it sancti-
fieth our affections, it regene-
rateth our wills, it reneweth
our minds, it instructeth and
teacheth vs the wayes of God,
and guideth the whole man
according to the will of God,
whereas wee of our selues, are
not able to thinke a good thought

as

as of our selues. 2. Corinthi. 3. 5. Thus, the Spirit helpeth our infirmitie. Rom. 8. 26. The holy Ghost shall teach vs all things. Iohn 14. 26. Hee is the Spirit of trueth, and testifieth of Christ. Iohn 15. 26. This Spirit will guide vs into all trueth. Iohn 16. 13. Thus by the help and direction of Gods Spirit, wee cannot but please God: And whereas wee cannot search into the deepe things of God, wee cannot of our selues know them or perceiue them; yet the Spirit searcheth all things, yea, the deepe things of God; The things of God knoweth no man but the Spirit of God, and the things of God are spiritually discerned. 1. Corinth. 2. 10, 11, 12, 15, 14. And thus much of the Meanes; and of the second point in the Text, viz. the Obiect, what God would haue vs prooue, viz. what is acceptable or well pleasing.

*sing to him. And I conclude
with the words of Saint Paul,
I will not cease to pray for you,
and to desire that yee might bee
filled with the knowledge of Gods
will, in all wisdom, and spiritu-
all understanding, that yee may
walke worthy of the Lord unto
all pleasing. Coloss. 1.9, 10.*

Here ends the second
Sermon.

L THE



THE THIRD
SERMON vpon this
FIRST STEPPE.

*Proving what is well-pleasing
to the Lord, Ephes. 5. 10.*



Having spoken hitherto of the second point, viz. the Object, I proceede to the handling of two other points, by me propounded, fitly and necessarily offering themselves to our consideration; which are necessarily included in the Text, beeing a continued speech, and hauing relation to, and dependance on the 8. *verse*. The first, which is the third in order, concernes the

the persons, to whom this
dutie belongs, *i. e.* those
which are light in the Lord,
and children of the light. The
fourth & last point, is the con-
tinuance of this duty, in the
word *Walk*, proouing what
is acceptable to the Lord.

Concerning the persons;
Though it bee a dutie which
all without exception ought
to practise, and all should doe
it, yet Saint *Paul* applies his
speech only to the faithfull of
Ephesus; Such as were bles-
sed with all spirituall blessings
in Christ, who were predesti-
nate, elected, adopted, & ac-
cepted in Christ, &c. *Cha. 1.* at
large: *Such as were dead in sins*
& trespasses but now are quick-
ned in Christ; Such as were farre
off, but now are made neere by
the blood of Christ; Such as
were strangers from God, with-
out God in the world, but now
are reconciled, and are made fel-

low citizens with the Saints, and of the household of God, &c. Chapt. 2. and so through eue-ry Chapter speaking of the faithfull, and beleeuers, and particularly in this Chapter, Yee were once darkenesse, but now are light in the Lord, walke as children of the light. verse 8. proouing, &c. The persons then, are the regenerate, and such as are conuerted; these must walke, proouing what is pleasing vnto God. And, First, greatest reason of all men haue these to seeke to please God; considering what great things GOD hath done for them; how he hath chosen them, adopted them, iustified, sanctified, and redeemed them; how hee hath pulled them out of their naturall estate, to become spirituall; how hee called them out of darknes into his marueilous light. All these, and the like, well

well considered, are so many
 motiues, to make them walke
 worthy of the Lord, vnto all
 pleasing. *Thus the riches of
 Gods goodnesse leadeth them to
 repentance. Roman. 2. 4.* if not,
 they shew themselues most
 vnthankfull to God for his
 great goodnesse; *Walke there-
 fore, prouing, &c.*

Secondly ; The *Unregene-
 rate*, and impenitent cannot
 possibly please God in any
 one thing ; *For their inward
 parts are very wickednesse ; but
 God hath no pleasure in wicked-
 nesse. Psal. 5. 4, 9.* Their heart
 is not right with God, therefore
 they doe but flatter, and lie, in all
 their best actions. *Psal. 78. 34,
 35, 36, 37.* Againe, they are
 out of Christ, and so it is im-
 possible they should please
 God ; So *Paul* saith, *They are
 without Christ, and without
 God in the world, hauing no*

L 3 hope :

hope. Ephes. 2. 12. Now none can please God, vnlesse hee bee in Christ; The *Regenerate* onely are in Christ, as *Paul* saith. *Romans 8. 1,* and *2. Corinth. 5. 17.* Therefore they onely can please God. For that which is spoken of Christ himselfe, *This is my beloued Sonne, in whom I am wel pleased. Matth. 3. 17.* is truly-uerified in all the members of Christ, being regenerate, that, though of themselues, and in themselues, they can doe nothing acceptable to God; yet God beholding them in and through Christ, cannot but bee well pleasing with them; ioyning the vse of all good *Meanes* on their part; *Walke yee therefore, prouing, &c.*

3.

Thirdly; It is not onely right and meete, but also very necessary, that such as
are

are regenerate, and borne anew, should leade their liues answerable, and walke in newnesse of life. It is meete, because GOD maketh vs good, wise, holy, sanctified, to this end, that wee should bring forth answerable fruits; *Wee are created in Christ Iesus, unto good workes. Ephes. 2. 10.* And wee are redeemed to this end, to serue God in righteousness and holinesse. *Luke 1 74, 75.* It is also necessary, because it cannot otherwise bee, but that every one shall doe such things as are sutable to his new estate and condition. *Vnumquodq; operatur secundum suam formam: Every thing worketh according to his owne forme;* as fire heateth; The Sunne shineth, inlighteneth, quickeneth, because it hath receiued such power of God; and so in all other things naturall; so it is as im-

possible for a man truly regenerate, and made light in the Lord, not to shew his light in words, manners, and whole life, as it is impossible for the Sunne not to shine. *Yee therefore who are light in the Lord, walke as children of the light, proving what is acceptable to the Lord.*

4.

Fourthly; Here is an Argument drawne from a comparison of their diuers estates, wherein they were, and now are, to mooue them to this ductie; as if the Apostle had said, *Your very calling from the estate of darkenesse, wherein you were before conuersion, vnto the state of light after conuersion, requires this at your hands, that your liues should bee congruent, and agreeable to your present condition wherein yee now are; When ye were darkenesse, ye*
liued

liued in darkenesse, and wal-
ked in darkenesse, not knowing
what yee did, because darkenes
had blinded your eyes. 1. John
2. 11. And yee could not o-
therwise chuse; but now the
case is altered, yee are light in
the Lord: *The night is past,*
the day is at hand, you must ther-
fore cast off the workes of darke-
nesse, and put on the armour of
light, and walke honestly as in
the day, &c. Rom. 13. 12. 13.
Walke therefore as children of
the light, prouing, &c.

From hence, that the Apo-
stle directis his speech vnto
the faithfull, regenerate, and
already conuerted, exciting
and stirring them vp to this
spirituall walking, both in
prouing what is pleasing to
God, and in shunning the
vnfruitfull workes of darke-
nesse, I obserue these Do-
ctrines.

Doct. 1.

First, I gather from hence, That no man out of th' estate of regeneration and conuersion, can possibly so leade his life, as acceptable or well-pleasing to God; This *Paul* sheweth plainly, in vrging this duety vpon such as are conuerted to the faith, (*without which it is impossible to please God. Hebr. 11. 6.*) as knowing, and taking it for granted, that others cannot possibly know or discern, or iudge of by experiēce, what is pleasing or displeasing to the Lord. This is confirmed by other places of Scripture. *The wicked please not God, and are contrary vnto all men. 1. Theff. 2. 15. They that are in the flesh, cannot please God. Rom. 8. 8. The naturall man cannot perceiue the things of God. 1. Cor. 2. 14.* And the reason is, because their understanding is darke-

darkened through their ignorance. Ephes. 4. 18. Darkenesse hath blinded the eyes of their mindes. 2. John 2. 11. They liue in impenitencie, and vnbelieve, whereby they are so farre from poouing what is pleasing to God, as on the contrary, they treasure vp vnto themselves wrath against the day of wrath. Rom. 2. 5.

Againe, hee, on the other side that is truely conuerted, and regenerate by the Spirit of God vnto newnesse of life, is the onely man that can, and doth please God. For first, he is in Christ, in whom God is wel pleased with him. Secondly, it is sinne onely which displeaseth God, but hee that is borne of God, sinneth not, doth not commit sinne (that is, hee liueth not in sinne as the wicked, he delighteth not in sinne, sinneth not against conscience, and knowledge,
of)

offset purpose, wittingly, and wilfully giuing himselfe ouer as seruant to sinne, with full consent, and swinge of will) for his seede remaineth in him, neither can he (so) sinne, because hee is borne of God. 1. Iohn 3. 9. We know that whosoever is borne of God sinneth not; but hee that is begotten of God, keepeth himselfe, and that euill one (that is, the deuill) toucheth him not. 1. Iohn 5. 18. Thirdly; The regenerate man is of God, and the childe of God, for hee that doth righteousnesse is borne of God. 1. Iohn 2. 29. and hee that loueth is borne of God. 1. Iob. 4. 7. whereas, the vnregenerate doth not righteousnesse, neither loueth his brother, and so is not of God but a childe of the deuill. 1. Iohn 3. 10. Lastly; The regenerate hath the Spirit of God in him, dwelling in him, and ruling him, and so being led by the Spirit, he is
the

the Sonne of God, Rom 8. 14. But, the wicked haue not the spirit, Iude, Epist. Verse 19. and so hauing not the spirit, are none of Gods, Rom. 8. 9. All which confirme this doctrine, that first a man must be regenerate and conuerted, and enlightened by Gods spirit, be light in the Lord, and a childe of light, before he can see what Gods will is, or prooue what is acceptable or pleasing to the Lord.

This teacheth vs aboue all things in the world, to labour for the grace of regeneration, and neuer to bee at quiet, till we finde by good experience, that wee haue our part in the same: A necessary grace it is, both in regard of this life, and the life to come. First, for this life, without it, we can bring forth no good fruits of an holy life, wee can doe no good worke, acceptable or pleasing

Vse.

to God. *An euill tree cannot bring forth good fruit, Math. 7. 18.* Therefore Paul saith, *Wee are created in Christ Iesus vnto good workes, Ephes. 2. 10.* where the Apostle sheweth, that good workes are done onely of them which are iustified, regenerated, and made new creatures in Christ: The person must first be good, before the worke can be so; The person iustifieth the worke, not the worke the person; and God respects not the worke, so much as the worker, whose person is iustified, and accepted as righteous in Christ. Secondly, Regeneration is needfull for the life to come; *For flesh and bloud cannot inherit the Kingdome of God, 1 Cor. 15. 50.* Except a man be borne of water, and of the spirit, hee cannot enter into the Kingdome of God, *Iohn 3. 5.* Consider this seriously.

And

And because it is so necessary, that euery one may rightly conceiue of it, and approoue it in himselfe, obserue it briefly in these particulars; First, whosoever thou art, approoue vnto thy selfe, thy Election; as Saint Peter saith, *Make your calling and election sure, 2 Pet. 1. 10.* For onely the Elect are regenerate, because, 1. they onely are called out of the world vnto Christ, effectually, and they onely iustified; now Iustification is neuer separated from regeneration. 2. onely the Elect are belieuers, *Acts 13. 48. As many as were ordained to eternall life, beliened,* Wherefore Saint Paul calls it the faith of the Elect, *Tit. 1. 1.* But onely belieuers are regenerate, *Ergo.* onely the Elect, 3. Onely the Elect are blessed in Christ with all spirituall blessings, *Ephes. 3. 1. 3.* Regeneration is
one

one of the maine spirituall blessings, *Ergo.* 4. Regeneration is necessary onely for such as enter into the Kingdome of heauen; But the Elect only enter into the kingdome of heauen, *Ergo.* From all which may be concluded, that those that can finde and feele themselves regenerate, haue in themselves a certainty of their Election, and an infallible testimony of their owne saluation.

2.

Secondly, consider rightly, what must be regenerate, and renewed; some hold onely the inferiour part, the body, but this is contrary to that, *Be renewed in the spirit of your minde, Ephes. 4. 23.* some from that saying, hold the contrary, onely the minde is to be renewed in this life, and the body at the resurrection; confirming their opinion from the words of GOD, *all*

T. 101

David, *I will take away the stony heart, and give you an heart of flesh, Ezech. 36. Create in me a cleane heart, Psal. 51.* where say they, mention is made onely of the heart; I answere; Regeneration, or Renouation, is begun in the minde, and the minde in the first place, and principally is regenerate; but to deny the body to be partaker of this present renouation in this life, is to goe expressly against holy Scripture, and is condemned by the experience, in holy men, and such as are regenerate. Our sauour Christ saith, speaking of the whole man, *Except a man be borne againe, Iohn 3. 5. Totus homo, quia totus Caro natus*; whole man, because the whole is flesh borne. Secondly, Saint Paul saith, *Our bodies are the temples of the holy Ghost, 1 Cor. 6. 19.* but the holy Ghost dwelleth

dwelleth not in bodies vnregenerate or vnſanctified. Thirdly, *our bodies are the members of Chriſt*, 1 Cor. 6. 15. But if they be not capable of regeneration by the ſpirit, they cannot be called the members of Chriſt. Fourthly, Sanctification is Regeneration; *Bodies are ſanctified*, 1 Theſ. 4. Ergo. Fiſtly, *Paul prayeth to God to ſanctifie them wholly throughout, in ſoule, ſpirit and body*, 1 Theſ. 5. 23. Thus the whole man in this life is regenerate, yet but in part, not perfectly; the beginning being in the heart and minde, from whence the efficacy of the ſpirit is deriued into the body; for as out of an euill heart, proceede many prauities and euill things, which deſile the body, Math. 15. So out of a good heart, proceede good workes of the ſpirit, for the good of the body, to keepe it pure, undefiled, unpolluted,

unpoluted, honest, chaste, temperate, &c. All which should teach vs, to haue a care, as well of the body, as the soule, that both be regenerate and sanctified; *For Christ hath bought both body and soule, therefore we must glorifie him in both, because they are both his,* 1 Cor. 6. 19. 20. And hence I conclude, that in vaine doe they boast of the Renouation or Regeneration of the heart and minde, whose bodies doe abound with most abhominable wickedneses, as drunkennesse, surfeiting, adultery, fornication, vncleanenesse, filthy lusts, swearing, cursing, lying, slandering, backebiting, murder, theft, and the like. Marke this well.

Thirdly, consider the Author of this grace; that is, *God the Father, Sonne, and holy Ghost*; it is with our Re-creation or Regeneration, as in our
Creation,

3:

Creation, both from the whole Trinity, *Opera Trinitatis ad extra sunt communia*, i. e. The workes of the Trinity from without, or externall workes, are common to the whole Trinity. Thus Regeneration, is called, *a creation*, *Ephes. 2. 10.* and the Regenerate man is called, *a new creature*, *Gal. 6. 15. 2 Cor. 5. 17.* to teach vs that it is a diuine, no humane worke; from heauen, not from earth; As the Creation is from the Father, by the Sonne, in the holy Ghost; so, by way of excellency, Regeneration, is to be attributed to God the Father; *and we are regenerate in Christ, Ephes. 2. 10. by the holy Ghost, Iohn 3. 5.* Therefore Paul calls it *the new man which is created after God, Ephes. 4.* Yet so, as God requires meanes on our part, for the continuing and consummating of the same; There-

Therefore *Paul* bids vs, be renewed in the spirit of your minde. From all which, I gather three Conclusions :

1. That the Sonne, and holy Ghost regenerating, are true and very God, against *Arians*. 2. That all our saluation is freely of God, and his worke, not in our power or strength, against *Pelagians*. 3. that wee must earnestly begge it of God; *Psal*, 51.

10.

Fourthly, consider wherein Regeneration consisteth, the patterne of it, and the parts of it; 1. It consisteth in two things; the one is, the the deposition, or putting off the old man; the other is, the induition, or putting on the new man; both are two-fold; first, the putting off the old man of sinne; and the putting on of the righteousness of Christ; this is begun in this life,

4.

life, and perfected after death; of this Saint *Paul* speaketh, *Ephes. 4. 22. 23. 24.* That yee put off, concerning the former conversation, the old man, which is corrupt according to the deceitfull lusts; and be renewed in the spirit of your minde; and that yee put on that new man, &c. Secondly, the putting off the old man of mortality, and the assuming or putting on immortality, and that glorious resurrection to life eternall. This wee are with patience to hope and waite for; of which Saint *Paul* speaketh at large, in *1 Cor. 15.* The body is sowne corruptible, &c. And as we have borne the image of the earthy, so shall wee beare the image of the heavenly. But in the Doctrine of Regeneration, the former is properly meant. 2 The patterne of this grace, that is, Christ his righteousness and holiness; this

this is the very *idea* of our spirituall and celestia^ll natiuity; in him it was most absolute and perfect; but in vs, in this life most imperfect; Thus, as Christ died, and rose againe for vs, so wee should die vnto sinne, and rise againe to newnesse of life, Rom. 6. Euery regenerate man will purge himselfe euen as Christ is pure, 1 Iohn 3. 3. as, in quality and conformity, but not as, in equality. There is a corruption of nature, the one which is sinne, the other is the punishment of sinne, The punishment of sinne, Christ had, as infirmity of the flesh, imbecillity of nature, and death; this hee put off by his death, and put on the new, *viz.* glory of immortality in his resurrection; but we must put off both corruption of nature; Wee must alwaies haue our eyes bent vpon Christ, and labour to trans-

transforme our selues vnto his image more and more. as Paul saith, 2 Cor. 3. 18. *Wee all bebolding as in a glasse, the glory of the Lord, are changed into the same image from glory to glory, euen as by the spirit of the Lord;* 3. The parts of Regeneration are two; Mortification & killing of sinne; Viuification, or quickening in the spirit: The parts of the new man, are two. 1. Righteousnesse. 2. True holinesse. By righteousnesse, vnderstanding whatsoeuer we owe to God in the first Table, to our neighbour in the second; By holinesse, meaning purity, and cleannesse both of heart and life, both in soule and body; The parts of the old man on the contrary, are impurity and vnrighteousnesse. That Righteousnesse and Holinesse are the chiefe parts of Regeneration, especially of the

the new man, appeareth, *Ephes. 4. 24.* Whence I conclude, Hee that liueth in vncleaneſſe and impurity, is not regenerate, *Ephes. 4. 19.*

Fifthly, Conſider, and that ſeriously; where, and when we muſt be Regenerate. It muſt be begun in this world, whiles we are in this life, and it is perfected after death in heauen. If any man ſhall depart this life vnregenerate, vnſanctified, and not renewed in the ſpirit of his minde, there is no purgation from ſinne, nor regeneration to be hoped for of him after this life, It was a worthy ſaying of *Cyprian*, and it is regardable; *Quando iſtinc exceſſum fuerit, nullus iam locus poenitentiae eſt, nullus ſatisfactionis effectus, hic vita aut amittitur, aut tenetur, i. e.* When this life is ended, there is then no more place for repentance, no benefit of ſatisfaction,

3.

faction, here in this world, life is either lost, or kept, or saved; If then there be no place of repentance after this life, then none for regeneration; for what is repentance, but the change and renouation of the minde? To this purpose saith Christ, *Worke while it is day, the night commeth, when no man can worke,* Iohn 12. 35. and 9. 4. *Vnlesse a man be regenerate* (namely in this life) *of water and the holy Ghost, hee cannot enter into the Kingdome of heauen.* All which must teach vs, first, to looke about vs while we haue time; for, that counsell, to put off the old man, and put on the new, is not given to the dead, but liuing; this life is the onely time for this doctrine, not after death; secondly, it condemnes the Papisticall fable of Purgatorie fire, wherein they say, the soules of the dead,

dead, shall bee purged in another world, whereas the blood of Christ is the onely purgation for sinne, 1. *Iohn* 1. 7. and Christ in this life doth *sanctifie and cleanse his Church*, &c. *Ephes.* 5. 25, 26.

Sixtly; Consider the *Means*, by which *Regeneration* is wrought: They are either *Outward*, or *Inward*, *Outward*, as, 1. the Word. 2. The Sacraments. 3. Ministers of the Word. Thus saith Christ, *Now are ye cleane through the Word.* *Iohn* 15. 3. So for the Sacraments, especially Baptisme. Christ doth *sanctifie, and cleanse his Church with the washing of water, by the Word.* *Ephes.* 5. 26. not outward Baptisme, but inward saucth, yet outward must be vsed, as a Sacrament, and signe of the inward. *Baptisme saucth vs, (not the*

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putting away of the filthineſſe of the fleſh, but the anſwere of a good conſcience toward God.)

1.Pet.3.21. Thus it is called the Lauer of Regeneration:

According to his mereie God ſaued vs by the waſhing of regeneration. Titus 3. 5.

The Miniſters of the Word alſo are *Meanes*, as Paul ſaith; *I haue begotten you in Chriſt. 1. Corint.*

4. 15. that is, *Minifteriality*; The *Inward Meanes* are two.

1. The Spirit on Gods part.

2. Faith on our part. The

neareſt cauſe of Regeneration,

is the power and efficacie of the Spirit, diffuſed into

our hearts. *Hee ſaued vs, by the waſhing of regeneration, and renewing of the holy Ghoſt. Tit.*

3. 5. So wee reade of Faith; *God purifieth our hearts by Faith. Aſt. 15. 9.*

7.

Seuenthly; Conſider the end of Regeneration: The end

is

is either Principall, or Subordinate. The chiefe end is, that such as are regenerate may reigne with Christ in heauen, without which none shall; For the fearefull, unbelieuing., and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall haue their part in the lake that burneth with fire and brimstone; which is the second death. *Reuel. 21.8.* And there shall in no wise enter into the holy Citie, any thing that defileth, neither whatsoeuer worketh abomination, or maketh a lie. *vers. 27.* For without the holy Citie are dogges, sorcerers, whoremongers, and whosoever loatheth and maketh a lie. *Reuel. 22. 15.* Flesh and bloud (that is, being vncleane; and vnregenerate) cannot inherite the kingdome of God *1. Corinth. 15. 50.* That which is borne of the flesh, is flesh; except a man be borne a-

gain, hee cannot enter into the kingdome of G O D. *Ioh. 3. 5, 6.* Thus in regard of our admission into Gods kingdome, this grace is most necessary; for none but iustified, sanctified and purged from sinne, and made new creatures shall enter thither; Therefore Saint Paul saith; *Wee are saved by the washing of regeneration, &c.* that being iustified by his grace, wee should bee made heires according to the hope of eternall life, *Titus 3. 5, 6, 7.* The other end is, that being made new creatures in Christ, we should leade a new life, and bring forth the fruits of the Spirit, to labour to know God truly, to beleue in him, to trust in him, to loue him, to serue him, to keepe his Commandements, to doe all things to his glory, and the edification of the Church, and our own good, that so at length wee may

may bee brought by the way of good workes into the kingdome of heauen. *That being deliuered out of the hands of our enemies, (viz. the world, flesh, sinne, and the deuill,) wee might serue God in righteousness and holinesse all the daies of our life. Luke 1. This end Paul noteth; Wee are regenerate in Christ Iesus vnto good workes. which God hath ordained that wee should walke in them. Ephes. 2. 10.* From all that hath been said concerning this grace of regeneration; wee may obserue a threefold Argument to enforce vs to labour for it. 1. The excellencie of it, because it makes vs like vnto Christ, and the image of God by it is restored in vs. 2. The profit of it; for by this wee may approoue our selues to be the children of God, that our sinnes are forgien vs, and

that certaine is our saluation.
3. The necessitie of it; for without this grace, wee cannot be saued, as hath beene prooued at large; and all which reasons considered, haue forced mee to bee more largo then vsually I am; neither could I content my selfe to speake a little, it being one maine grace, belonging to saluation.

Dott. 2.

Whereas the Apostle directs his speech to such as were already enlightened, and conuerted, willing them to walke, proouing what is Gods will: Hence I gather, that every godly mans life, must bee a growing and increasing in grace and godliness, dayly renewing their repentance for sinnes past, and resolving against sinne for time to come. Their faith must increate, their repentance

tance must be renewed, their knowledge must abound, their hope more established, their loue more enlarged, and all holy dueties more and more practised, and so the will of God more and more sought out, discerned, known and approoued. The life of a Christian must not bee idle, *For Christ hath redeemed vs a peculiar people to himselfe, zealous of good workes. Titus 2. 14.* that is, that wee should bee more and more studious of good workes; Though wee are regenerate and borne againe, wee must not stand at a stay in Christianitie, but as *new borne babes, desire the sincere milke of the Word, to grow thereby. 1. Pet. 2. 2.* Wee must grow in grace, and goe forward in the knowledge of our Lord and Saviour Iesus Christ. *1. Pet. 3. 18.* To this purpose Saint Peter telleth vs, *That we are*

a chosen generation, a royall Priesthood, an holy nation, a peculiar people, which in time past were not a people, but are now the people of God; which had not obtained mercy, but now haue obtayned mircy (and all to this end, not to liue idly, or as wee list) but to shew forth the prayes of God, who hath called vs out of darkenesse, into his marueilous light. 1. Pet. 2. 9, 10. according to this end, as the Text hath it, that once being darkenesse, and now made light in the Lord, we should walk as children of the light, proouing what is acceptable to the Lord.

Use.

This must teach vs all to examine our selues, whether wee haue increased in grace or not, which is the chiefeft thing God lookes after, and without which wee cannot approoue our selues to bee children of light; and if wee finde by examination, that
wee

wee are no better now than last yeere, or many yeeres agoe, then wee must earnestly bewayle this sinne, and pray with the Apostles, *Lord increase our faith*, and with the father of the possessed, *Lord I beleene, Lord helpe my unbeliefe*. And great reason is there of this growth in grace, because none but such shal enter into the kingdome of heauen; but contrariwise shall bee adiudged to perpetuall torments in hell, as is most plaine in the parable of the talents, *that hee that gaires nothing, is damned. Matth. 25.* Therefore, whosoever will approoue himselfe a true member of Christ, and of his Church, let him not bee at quiet till hee can find in himselfe that hee is bettered in regard of his soule, and increased in godlinesse. *For all the building fitly framed together*

ther in Christ, groweth unto an holy Temple in the Lord. Ephes. 2. 21.

Doctr. 3.

Whereas the Apostle wil-
leth those which are light in
the Lord, so walke, *proouing
what is Gods will*: Hence I ga-
ther, that the life of a Christi-
an must be answerable to his
profession and new conditi-
on; as a man professes him-
selfe to bee light in the Lord,
so hee must walke, that is,
live, as the child of light. This
is an especiall note of a re-
generate man, & the contra-
ry, a marke of an hypocrite;
*who professeth hee knoweth God,
but by his workes denie him. Tit.*
1. 16. The Apostle hauing
reckoned vp many commen-
dable vertues, and excellent
graces in the *Philippians*, con-
cludeth in this manner; For-
asmuch as all these things are
in you, and you professe the
Gospel,

Gospell, what remaineth?
*Onely let your conuersation bee
as it becommeth the Gospell of
Christ. Philipp. 1. 27.* as if hee
should haue said, all is no-
thing worth, vnlesse your
conuerfation bee correspon-
dent, and futable to your pro-
fession; So in the Text, wher-
as you are enlightned, you
must not thinke to liue as
you list, but your conuerfa-
tion must shew what you are,
Walke therefore prouing, &c.
This must not bee an out-
ward ciuill life: onely, which
may bee in a Heathen, and
wicked man, such as was the
life of the Scribes and Phari-
ses; but a religious life, that
bringeth forth the fruits of
godlinesse, and performeth
the dueties of piety and reli-
gion.

This maketh against all
such as bragge of their pro-
fession,

Vñ.

profession, knowledge, vnderstanding, and the like; and yet their liues doe abound with all manner of wickednesse; Their vnderstandings in some sort are enlightened, their iudgements are informed, and yet their liues and conuersations no whit reformed, but swarming with all manner of vice, as drunkennesse, whoredome, adultery, fornication, vncleannesse, pride, couetousnesse, swearing, lying, theft, murther, cruelty, oppression, malice, hypocrisie, and the like; Hee that liues in these, or but in any one of these, hath small cause, or none at all, to boast of his profession; yea further, bee it so that the world seeth not these in him, yet his life may bee most wicked, by liuing in secret sinnes, which who so doth, cannot bee said to leade

leade his life according to his profession. Aboue all things therefore looke wee to our liues, both toward God and men, in publique and secret : The grace in the heart, will appeare in the actions of the life ; and where a good life is not, the heart cannot bee good ; and againe, in stead of walking and liuing in grace, such lewd liuers *walke in sinne, because they liue in sinne. Coloss. 3. 7.*

Lastly ; From the persons here exhorted, wee must bee admonished, to take heede of a common sinne of this age, namely decay of grace ; whereas a growth should appeare by our liues, wee grow worse and worse, many were better, and had more knowledge, zeale, loue, ioy, deuotion, and the like, many yeeres agoe, than now ; which is a fearefull case ; *The Lord had*

had somewhat against the Church of Ephesus for this decay, because she had lost her first loue *Rev. 2. 5.* And surely, much hath God against a great number in these dayes, where iniquitie abounds, and the loue of many waxeth cold. *Mat. 24. 12.* Wee are lights, our light must shine before others. *Matt. 5. 16.* But it is a great signe of a great blemish in vs, and that light is going out, when the graces of God decay in vs: This is one maine cause, why *Paul* stirreth vp the *Ephesians*, already conuerted, to walke thus and thus, namely, to put them in minde to keepe and preserue the former graces committed vnto them, and not to suffer them to decay. In a word, this exhortation to walke as children of light, condemneth the customary walking in darkenesse, darkenes I say, of ignorance, blindnesse,

nesse, errour, and of grosse
sinnes, going on still in wic-
kednesse, and not knowing
what they doe, because darke-
nesse hath blinded their eyes.

1. Iohn 2. Having their vn-
derstanding darkened, through
their ignorance, because of blind-
nesse of their heart. Ephes. 4. 18.

Therefore, as Paul saith, *The
night is farre spent, the day is at
hand, let vs therefore cast off
the workes of darkenesse, and
let vs put on the armour of light.*
Rom. 13. 12.

If this bee a property of a
childe of light, one that is re-
generated, to walke prooving
what is pleasing to God, then,
To liue in a course displeasing
to God, is a manifest signe of
an vnregenerate man, and
one that is yet in darkenesse.
This Saint Paul confirmeth,
setting it as a brand vpon the
wicked, *They please not God,*
and

Doct. 4.

and are contrary vnto all men.
1. Theff. 2. 15.

Vse.

This teacheth, As to put a difference betweene the wicked and the godly, the children of darkenelle, and children of light; So to take heede and beware of all sinne whatsoeuer, whereby we doe displease God, and not to harbour any one sinne in vs; For it is sinne which displeaseth God, as *David* saith, *Thou art not a God that hast pleasure in wickednesse, neither shall enill dwell with thee, thou hatest all workers of iniquitie. Psalm. 5. 4. 5.* for such as displease God, shall haue the displeasure of God, both in soule and body, here and hereafter. And thus much be said of the third point, concerning the persons to whom *Paul* speaketh, viz. *Children of light, walke, prouing what is acceptable*

table or well-pleasing to the Lord.

The fourth and last point in this first Steppe, is the continuance of it; as the words haue relation to the word *Walke*, in 8. Verse. *Walke, proving what is acceptable to the Lord*; By walking, as I haue shewed at large in the beginning, is meant, living; a speech borrowed from travellers, signifying *to live, or to hold on a course of life, to leade our lines thus and thus*, either in the generall duties of Christianity; or in some particular calling. Thus, this word *Walke*, is taken either in good sence, or bad. In good sence; as 2 Cor. 5. 7. *We walke by faith*; is all one with Gal. 3. 11. *The iust shall live by faith*. In a bad sence; as the *Colossians* are said to walke in sinnes, that is, to liue in sinne; *In which yee also walked*

walked sometime, when yee liued in them, Colof. 3. 7. Many are the places, to prooue this truth, Gal. 5. 16. *Walke in the spirit*, that is, Order your liues according to the direction & motion of Gods spirit. So Gal. 5. 25. *If wee liue in the spirit, let vs walke in the spirit*; where liuing and walking are ioyned together; shewing, that the spirit is not an idle spirit in any, but it will manifest it selfe in a well-ordered conuersation. Againe, that which Paul calleth, *Walking after the flesh*, Rom. 8. 1. hee calleth, *liuing after the flesh*, verse 13. This being more then plaine, sundry Doctrines are hence to be gathered,

Doctr. 1.

First. That being conuerted, the whole course of our liues must be a study and endeavour to search, know, approve and practise the will of God,

God, proving what is pleasing to the Lord; for so the word, *Walke*, includes the whole life of man, especially after conversion; agreeable to that of *Zackary*. *We must serve God in righteousness, and holiness, before him, all the dayes of our lives*, Luke 1.74.75. Thus did *David*; Hee turned not aside from any thing that God commanded him all the dayes of his life, &c. 1 King. 5. 15. This was the accustomed practise of good King *Hezekiah*, that made him appeale to God with a cleare conscience; saying, *I have walked before thee O Lord in truth, and with a perfect heart; and I have done that which is good in thy sight*, 2 King. 20. 3. not speaking in the present tense; or future tense, but in time past, saying, *I have lived thus and thus, through the whole course of my life, to this time of my death.*

death. And thus did *Zacharias* and *Elizabeth*, *Luke 1.* All which must bee vnderstood of their vpright endeavour, and purpose of heart so to liue, and not of perfection of life.

Use 1.

Here then is a true Rule, whereby to try our Conuersion; Art thou conuerted? then thou hast a full purpose of heart not to sinne, but all thy studie, endeavour, ioy, and delight, will be, (in the whole man, in all thy thoughts, words, & workes,) to doe onely that which may please God. Art thou conuerted? Art thou freed from sin, and become seruant to God? *Then thou hast thy fruit vnto holinesse, and the end euerlasting life, Rom. 6. 22.* But on the contrary, if thy life be wicked, and conuersation disordered, boast not of thy conuersion,

ye 1,

yea, though thou liuest but in one sinne, and purpose so to doe; thou mayst bee dead in sinne, but not dead to sinne; *For a converted sinner, dead to sinne, cannot liue any longer therein, Rom. 6. 2.* Hee can neither indure sinne in himselfe, nor others,

Must our whole life bee such as may please God? This then condemnes all such as liues vitiously all their life time, spending all their time in sinne, pleasure, and vanity, neuer regarding to please God, but wholly taking pleasure in vnrighteousnesse, instead of spending their time in the seruice and feare of God, they wholly mispend it to the worship and seruice of the Diuell; Oh how can such men approoue their conuersion? yea rather, they giue euident prooffe and testimony, of their owne

Vse 2.

owne damnation, without speedy repentance; for the childe of God truly conuer- ted, walketh; i. e. liueth so, as vsing all good meanes to please God; not in some part, but in the whole course of his life.

Vse 5.

This condemnes the practise of all such, as deferre doing of good, putting it from time to time, from youth to middle-age, from middle-age to old-age, from old-age, to death; Thus being deluded by the cunning and subtilty of the Diuell, perswade themselves that there is no such neede to beginne so soone to walke in Gods waics, liuing by faith, in repentance and new obedience, but it is enough for them to enter into that path at the houre of death, and not in the course of their life; They thinke if they

they can say, *Lord haue mercy on mee*; at the last gaspe, they shall goe to heauen; whereas it hath beene prooued that a man may dye with those words in his mouth, and yet goe to hell, if he haue not in his life done Gods will, *Math. 7. 22.* Let no man plead here the example of the Theefe, who repented at last; it was extraordinary; and it was one, that none should despaire; it was but one, that none should presume; and though it be true, repentance is neuer too late, yet late repentance is seldome true; God promiseth forgiuenesse to repenting sinners, but we finde not in all the booke of God, that he hath promised repentance to euery sinner to repent when he list; wee must not thinke to die the death of the righteous, vnlesse we see the life of the righteous; God
N hath

hath giuen vs our life as a space to repent in, *Reuel. 2. 21.* that the whole course of our life might be spent to his glory, and not to possit it off to death; againe, wee haue no warrant, that God will giue vs grace at death.

Vse. 4.

This must teach vs aboue all things, to looke that our liues bee sutable to the Gospell, and answerable to Gods will reuealed therein; So shall we be sure they shall be well pleasing to God. *Onely then let your conuersation be as it becommeth the Gospell of Christ, Philip. 1. 27.* Let vs in our whole life, bring foorth fruits meete for repentance, *Math. 3.* i.e. workes of mercy, charity, piety. *Let vs liue godly, righteously, and soberly in this present world, Tit. 2. 12.* godly, in regard of God; righteously, in regard of others; soberly,

berly, in regard of our selues.
In a word: *Let vs passe the
whole time of our sojourn ing here;
in feare,* 1 Pet. 1. 17. Thus wee
shall approoue our conuerli-
on, and walke so as pleasing
God.

Hence I gather the Do-
ctrine of constancy and per-
seuerance in knowing and
doing the will of G O D, and
what is pleasing to him; for
so much the word *Walke*, im-
ports; and the exhortation
of the Apostle to the conuer-
ted *Ephesians*, is to no other
end, but to teach them and
vs, that it is not sufficient to
begin to know Gods will, and
make some good procee-
dings, but to labour to hold
on their whole course of their
life, in doing Gods will, to
hold out constant vnto the end,
and in the end, working out their
owne saluation with feare and

Doct. 2.

trembling, Philip. 2. 12. This
perseuerance is the onely
thing which obtaines the
Crowne; and the want of it
procures the curse of God;
both in this life, at the end of
this life, and after this life, as
will appeare by these places
of holy Scripture. *He that shal
endure vnto the end, shall be sa-
ued, Math. 24. 13. God will
render to euery man according to
his workes; eternall life to those
that by patients continuance in
well-doing, seeke for glory; &c.
Rom. 2. 6 7. Be thou faithfull
vnto the death, and I will giue
thee a crowne of life, Reuel. 2.
10. and many such like pla-
ces; shewing, that life eternall,
and saluation, belongs to
none, but those that walke,
that is, liue in a constant
course of well-doing, with
perseuerance and continu-
ance in doing what is plea-
sing to God, On the contra-
ry,*

ry, it is written ; *Cursed is every one that continueth not in all things, written in the booke of the law to doe them, Gal. 3 . 10.* if a man could doe the law, if he could doe all things in the law, yet if he did not continue in so doing; by the sentence of the law, hee is accursed. This the Apostle knew well, and therefore though these *Ephesians* were already converted, and attained to great knowledge of God, yet still hee stirreth them vp to constancy and perseverance, saying, *Walke--prooving what is pleasing to God.*

Labour then above all things for this grace of perseverance; hast thou entered into the profession of religion, of Christ, and of his Gospel? hast thou made good beginnings, and shewed thy selfe in some measure sound

Vñ.

and sincere in obeying Gods will? Goe on then, in the name of God, be constant; be stedfast, & vnmoueable, alwaies abounding in the worke of the Lord, 1 Cor. 15. 58. As yee haue alwaies obeyed, so make an end of your owne saluation, Philip. 2. 12. Finish your sanctification in the feare of God, 2 Cor. 7. 1. Oh remember, that there is no pleasing of God, nor hope of glory in the life to come without perseuerance in obeying Gods will; therefore Saint Paul ioynes both together, saying, Walke—proouing what is pleasing to God. There is no way to please God, but by faith. Without faith, it is impossible to please God, Heb. 11. 6. but it is not the beginnings of faith, but the soundnesse, appearing in perseuerance in the faith; If then thou wouldest know certainly, that God is reconciled,

ciled vnto thee; that Christ died for thee; that thy sinnes are forgiven thee; and that thou shalt appeare blamelesse before God at the latter day; then labour for perseuerance. Marke what Saint Paul saith most notably for this purpose. *You that were sometimes alienated, and enemies in your mindes, by wicked works, yet now Christ hath reconciled; in the body of his flesh through death, to present you holy and unblameable, and unreproucable in his sight, if ye continue in the faith grounded, and settled, and bee not moued away from the hope of the Gospell, &c. Colos. 1. 21. 22. 23.* Loe here, the maine thing of all, that shall be crowned; is perseuerance in the faith; *Be therefore constant, be steadfast in faith, 1 Pet. 5. 9. Watch ye, stand fast in the faith, 1 Cor. 16. 13. Beware, lest being led away with the error*

of the wicked, yee fall from your
owne stedfastnesse. 2. Pet. 3. 17.
Thus if yee continue vnto the
end, yee shall in the end, receiue
the end of your faith, euen the
saluation of your soules. 1. Pet.
1. 9.

Vse 2.

If this bee a true property
of a childe of light, to perse-
uere, this then condemneth
all such as haue made good
beginnings of an holy profes-
sion, and giuen great hopes,
& made great shews of godli-
nesse, and yet haue revolted,
and started aside, and retur-
ned to their former vomit,
and wallowed in the mire of
their former sinnes; neglect-
ing, or altogether giuing ouer
that good course, in which
sometime they seemed to bee
deuout; They had wont to
bee very forward in hearing
the word, but now little or
no whit regarding it; They
vscd

vsed to pray often with their families, but now all is forgotten, and layd aside; They had wont to bee bountifull, and liberall to the poore, doing good to all, specially to the household of faith, but now their loue is waxen cold, not a good worke comes from them; It hath beene meate and drinke vnto them, to doe Gods will in some measure, but now they count it too much precisenesse and nicenesse, to bee occupied about the exercises of religion; The time was, when with the *Galathians*, they would haue pluckt out their owne eyes to doe *Paul* good, but now, with the Church of *Ephesus*, they haue lost their first loue, both to God, his Ministers, his Word, and to their brethren; They hold with *Paul*, as *Demas*. for a time, and afterwards fall to

imbracing this present euill world. Thus they begin in the spirit, but end in the flesh, they giue euident testimonie that they are children of darkenesse, whereas they should walke, that is, continue and perseuere in procuring what is pleasing to God.

Use 3.

Let this stirre vs vp to be earnest suiters, by prayer, to Almighty God, for this excellent grace of perseuerance; for, God knowes, it is not in our power to stand on minute, without the assisting grace of God; it is God who giueth grace, by which grace wee are made both willing and able, both to doe, and to perseuere in well-doing; Therefore *Paul* exhorting the *Philippians* to perseuerance, *Worke out your owne saluation, with feare and trembling. Phil. 2. 12.* presently hee addeth,
verse

verse 13. for it is God, which worketh in you both the will and deede. God onely is both willing and able to make vs perseuere; without him wee can doe nothing. Iohn 15.5. It is hee that begins a good worke in vs, and will performe or finish the same untill the day of Iesus Christ. Philipp. 1.6. Such is the constant immutabilitie of God, who maketh an end of euery good worke which hee beginneth; now GOD worketh not onely an holy will and desire to perseuere, but a reall and constant persisting in grace to the end; and howsoever a man may not feelee at all times this reall continuance; yet GOD accepts the will and desire to perseuere; pray therefore to God both for will and deed; as, Epaphras alwayes laboured fervently in prayers, for the Colossians; that they might stand perfect,

perfect, and complete in all the will of God. Coloss. 4. 12.

Use. 4.

Lastly; This puts vs in minde of a former duetie, which can neuer bee vrged enough, namely, not to stand at a stay in Christianitie, or to goe backward, but to goe on, and make good progresse; not to bee weary in well-doing; not to know, vnderstand, discourse of, commend, and like of what is pleasing to God, but to practise it, not to bee talkers, but *Walkers in such a course as may best please God*: as the Text saith, *Walke, prouing what is pleasing to God*: But of this I haue spoken at large. Onely, I will answer a question or two, and so conclude.

Quest. 1.

To what purpose is this, and the like exhortations, to those which are the children of

of light, and light in the Lord, who cannot chuse but so walke? as the Sunne cannot chuse but shine, and the fire cannot but heat; it may seeme these exhortations are needlesse and superfluous.

First, I answered with Saint *Augustine*, that these exhortations are not vaine, but by these (by Gods ordinance) the grace of God is promoted, and more and more stirred vp in vs, increased; and preserved; as by the preaching of the Gospel, faith is stirred vp in the hearts of the Elect, and by the same preaching, this faith being thus excited, is promoted, enlarged, and increased.

Secondly; This Apostolical exhortation is not vaine, because it is God who speaketh by his Apostle, and other Ministers, to teach men, that howso-

howsoever it bee true, that such as are the children of light, cannot but so walke, yet hee would haue vs to vse the meanes; as to heare God speaking by his Ministers, and so to suffer the words of exhortation.

Answ. 3.

Thirdly, I answere; Thogh wee are light in the Lord, yet not perfect light; wee haue onely the first fruits of the Spirit, and much darkenesse remaines in vs, by reason whereof, we are many times stirred vp to doe the workes of darkenesse; therefore for that darkenesse that remaines in vs, these exhortations are needfull.

Answ. 4.

Fourthly; So long as wee liue in this world, we are mutable, inconstant, and changeable; and therefore this exhortation is needfull, that we may abide and continue in the light, not vnstilly or super-

perfluously then doth the Apostle exhort here, saying, *Walke as children of the light, proving what is pleasing to the Lord.*

Whether may wee seeke *Quest. 2.*
to please men? because the Text saith, *Wee must prove what is pleasing to God?* And Paul seemes to bee contrary vnto himseife. For, *Galath. 1. 10.* hee saith, *Doe I seeke to please men? for if I yet pleased men I should not bee the seruant of Christ;* and yet hee saith, *1. Cor. 10. 33.* *I please all men in all things.*

Answ.
I answere. In the place alledged, *Galat. 1. 10.* hee meaneth if he should make it the scope of his ministry, to frame his doctrine and speech so, as to please the affections and humors of men, more then to seeke Gods glory and please him, then hee should not

not bee Christs seruante; But yet, in that which is good, and for the good of men, wee may and must please men. So Paul meaneth in the place alledged, 1. Corinth. 10. 33. *I please all men, in all things, not seeking mine owne profit, but the profit of many, that they may be saued; And as Paul saith excellently else-where, Rom. 15. 2. Let every one of vs please his neighbour, for his good, to edification.*

And thus much of the
First Steppe.

THE



THE
SECOND
STEPPE, and
fourth SERMON.

Text. *And haue no fellow-
ship with the unfruitfull
workes of darknesse, but
reprooue them rather.
Ephes. 5. 11.*

Hitherto I haue spo-
ken of the First
Steppe of the Chri-
stian mans walke:

Now in order out of these
words, I obserue the Second,
and Third Stepper. The first,
in these words, *And haue no
fellow-*

fellowship with the vnfruitfull
workes of darknesse: The other
in these, *But reprove them ra-*
ther. To speake of the first,
wee must not sleightly passe
ouer this word (*And.*)
Which word shewes the con-
nexion of this Verse with the
former; The Apostle hauing
in the former wordes ex-
horted, *to prooue what is*
pleasing to God, in this Verse
doth presently dehorte vs
from hauing fellowship with
sinne; ioyning both together
as inseparable; for, as hee that
will please God, must not liue
in sinne; so, hee that com-
municates with sinne, and sin-
ners, cannot please GOD;
Therefore, (as if the Apostle
should say) as I would haue
you spend your whole life in
proouing what is Gods will,
so I would haue you abstaine
from sinne, and not onely
your personall sinnes, but to
haue

haue a speciall care, that you partake not with other men in their sinnes; nor bee necessary vnto them; for if yee doe, you cannot in any case doe that which is acceptable or well-pleasing to God.

Hence by the way I obserue thus much; That, liuing in sinne, and pleasing of God, cannot stand together; Signe is the onely cause of displeasing of God; and wee cannot serue two masters; wee cannot serue God & Mammon; wee cannot serue God and the World, God and the Flesh, God and the Deuill, God and Sinne: If we obey sin, taking our delight therein, making a sport of sinne, making it our pleasure, wee are seruants of sinne, and not of God, wee doe the will of the Deuill, and not of GOD. *Know yee not, (saith the Apostle)*

posſible) that to whom yee yeeld
your ſelues ſeruants to obey, his
ſeruants yee are, to whom yee
obey, whether of ſinne vnto
death, or of obedience vnto righ-
teouſneſſe? Rom. 6. 16. Nota-
ble for this purpoſe is that of
the Apoſtle elſe-where. 2. Cor.
6. 14, 15, 16, 17. Bee not vne-
qually yoked together with unbe-
leeuers; for what fellowſhip hath
righteouſneſſe with unrighteouſ-
nes? and what communion hath
light with darkeneſſe? or what
concord hath Chriſt with Belial?
or what part hath a beleener
with an infidel? and what agree-
ment hath the Temple of God
with idoles? &c. Wherefore,
come out from among them, and
bee yee ſeparate, ſaith the Lord,
and touch no vncleane thing,
&c. according to our Text,
Proue what is pleaſing to God,
and haue no fellowſhip with the
vifruitfull workes of darkneſſe;
for it is impoſſible both
ſhould

should stand together. This Saint *Iohn* affirmeth, saying, *If wee say, that wee haue fellowship with God, and walke in darknesse, wee lie, and doe not the truth.* 1. *Iohn* 1. 6. whence it is most plaine, that such as haue fellowship with the workes of darknesse, practising them, liuing in them, and running headlong into them, without feare, or conscience, (for so much is meant by *walking in darknesse*) such I say, cannot in any case haue any fellowship with God, nor approoue themselves the children of light, Saint *Paul* againe to this purpose thus speaketh; *I would not, that yee (speaking to the faithfull of Corinth) should haue fellowship with deuils. Yee cannot drinke the cup of the Lord, and the cup of deuils, yee cannot be partakers of the Lords Table, and the table of deuils.*

1. Cor. 10. 20, 21. *So long as we are the seruants of sinne, we are free from righteousnesse; but being made free from sinne, wee become seruants to God, &c.* Rom. 6. 20, 21. All which confirmeth the truth of this doctrine; That liuing in sinne, and pleasing of God, cannot stand together, no more than light and darknesse can agree together.

Vse.

This teacheth vs to renounce all sinne whatsoeuer; to cast off the workes of darknesse. Rom. 13. 12. to repent of all sinne, to make conscience of euery sin, to shun all the occasions of sin, to hate, abhorre, detest, especially to leaue and forsake euery sinne, and not to haue the least societie or communion with sinne; nor to liue in any one knowne sinne; for wee see here that any one worke of darknesse wil hinder vs from
proo-

proouing what is pleasing to God; Wee must resemble our heauenly Father in this point; wee professe him to bee our Father, and to haue communion with him; yea, as Saint John saith, *Truely our fellowship (speaking of the faithfull) is with the Father, and with his Sonne Iesus Christ.* 1. John 1. 3. But God is light, and in him is no darknes at all. Ver. 5. Euen so we, who are light in the Lord, and children of the light, should walke in the light, as he is in the light, that we may haue fellowship with God and his children. Ver. 7. Wee must purge and purifie our selues, euen as God is pure. (in qualitie, not equalitie.) 1. John 3. 3. that there may bee no darkenesse in vs at all, no one sinne remaining in vs in regard of dominion; It is the nature and propertie of light, to expell darkenesse; So should
wee

wee which are made light in the Lord, labour to abandon all and euery sinne; and not to giue willingly the least occasion of scandall, *but to abstaine from the very appearance of euill.* 1. Thessal. 5. 22. *Hee that loueth his brother, abideth in the light, and there is no occasion of stumbling in him.* 1. Ioh. 2. 10. Thus if we wil approue our selues to bee light in the Lord, we must walk as children of the light, and haue no fellowship with the vnfruitfull workes of darknesse. Thus much of the Connexion of the words, from the word, *And.*]

Haue no fellowship with the vnfruitfull workes of darknesse. These words hauing relation to the 8. Verse, containe in them the Second Steppe of the *Christian mans walke*; alluding to a second propertie of the Sunne. As the Sunne shineth

neth vpon all things, good and bad, euen the most filthy things, neither can it bee otherwise; yet is not infected with, nor partaker of any impuritie in those things; So, we who are children of light, cannot chuse but liue amongst wicked men in this world, (for if wee looke to haue it otherwise, wee must goe out of this world: 1. Corinth. 5. 10.) yet we must not communicate with the wicked mens workes, nor bee infected with their sinnes; In some sort, in some case wee may, yea, we shall doe what wee can, communicate with wicked men themselves, who are darknesse; but in no case must wee haue fellowship with their sinnes, and sinfull actions, being vnfruitfull workes of darknes: according to the former speech of the Apostle, Vers. 7.
Be not therefore partakers with
O them,

them; meaning, with the children of disobedience in the sinnes aforenamed, for which things sake, the wrath of God commeth upon them, verse 6. But as it is, Reuel. 18. 4. Come out of her, my people, that yee bee not partakers of her sinnes, and that yee receiue not of her plagues.

In the words, I obserue two points. 1. *A Dehortation.* 2. *The reasons of the Dehortation.* The Dehortation in these words; *Haue no fellowship with sinne;* that is, doe not communicate with sinne, and sinfull actions of these times, which wee shall see to bee in others. The *Reasons* are two. 1. *Because all sinnes are unfruitfull.* 2. *Because they are all workes of darkenesse.* *Haue therefore no fellowship with these unfruitfull workes of darkenesse.* First, of the Dehortation.

Haue

Have no fellowship.] The Greeke word is, μὴ συνκονά-
 veíte, *Ne communionem habeatis*, or, *ne communicetis*, id est,
Doe not communicate, doe not partake, or, *be not accessory-un-
 to*; haue not the least commerce,
 communion, societie or fellowship
 with the wicked workes and sin-
 full actions, which we shall see to
 be in wicked men; but shun them,
 avoid them, and all the occasions
 of them, and take heede of the
 company of wicked and ungodly
 men; for being infected with
 their euill workes; accor-
 ding to that, 1. Timoth. 5. 22.
 μὴ δὲ κοινῶναι ἀμαρτίαις ἄλλο-
 τριαις, id est, *neither bee parta-
 ker of other mens sinnes*. It is an
 argument drawen from their
 estate wherein they are, from
 that which once they were;
 their vocation and calling out of
 darkenesse, into this marueilous
 light. 1. Peter 2. 9. requires
 this, that being once darkenesse,

now made light in the Lord, they must know it was to this end, that they should haue fellowship with the light, and not with workes of darknesse; For it is neither suitable to their new condition, nor meet for them, nor yet beſeeming God, in whom they are made light, that they should bee occupied in the workes of darknesse, or haue the least fellowship with them; Nay, it is impossible it should bee so; for, what communion hath light with darknesse? 2. Corint. 6.14. as if hee should say, There neither is, nor can bee any communion betweene them. As yee will then approoue your selues to walke as children of light, see to it, that you doe not in any case communicate with, nor bee partakers of other mens sinnes; Bee not any way accessary to them, haue not the least fellowship with them,
yea,

yea, haue nothing at all to doe with them; And this for the meaning of the word.

Hence I gather, that who- *Doctr. 1.*
foeuer is conuersant with the wicked, and is companion of vnholly and vngodly persons, cannot walke vprightly, and vncorruptly; A man cannot touch pitch, but hee shall be defiled; He that walketh among thornes, must needes be pricked; and *Salomon* telleth vs, *Thornes and snares are in the house of the wicked, Prou. 22.5. Can a man take fire in his bosome, and his cloathes not be burnt? Can one goe vpon hot coales, and his feete not be burnt? Prou. 6.27. 28. A companion of fooles shall be destroyed, Pro. 13.20. A man cannot possibly company with such, but hee shall be corrupted, So many vices, so many infections; yea, the wic-*

ked man doth neuer rest till he hath wrought some mischief; *Frowardnesse is in his heart, he deniseth mischief continually, he soweth discord, Prov. 6. 14. Wicked men sleepe not except they haue done mischief; & their sleepe is taken away vlesse they cause some to fall, Prov. 4. 16.* Nay, it is a signe of a bad man to keepe company with wicked men, for like will to like; and therefore *Salomon saith; A naughty person, a wicked man, walketh with a froward man, Prov. 6. 12.* And all this tends to confirme this doctrine, according to the meaning of the Apottle, hee that hath fellowship with such, and doth familiarly conuerse with them, cannot be innocent, neither can they walke as children of the light. *Desire not therefore to be with euill men, Prov. 24. 1.*

Teaching

Teaching all Chriſtians to take heede, and beware of bad company, as being the bane of the land, and the poiſon of the ſoule; Doeſt thou know a many to be a whore-maſter, a drunkard, an adulterer, fornicatour, vncleane perſon, couetous, idolater, ſwearer, blaſphemer, liar, ſlanderer, theefe, murtherer, and the like; Know, that for theſe things ſake, the wrath of God commeth vpon the children of diſobedience: Be ye not therefore partakers with them, Ephes. 5.

3, 4, 5, 6, 7. The Apoſtle reckoneth vp diuers ſinnes, which ſhal be in the laſt daies, and perillous times; Men ſhall be louers of themſelues, couetous, proud, boaſters, blaſphemers, diſobedient to parents, vnthankfull, vnholy; without naturall affection, truce-breakers, falſe accuſers, incontinent, fierce, deſpiſers of thoſe that are good, tray-

tours, heady, high-minded, lovers of pleasures more then lovers of God, having a forme of godlinesse, but denying the power thereof; and then concludes, From such turne away, 2 Tim. 3. 1, 2. 3, 4, 5. It is Solomons counsell; My sonne, walke not thou in the way with wicked men, refraine thy foote from their path, Prou. 1. 15. Enter not into the path of the wicked, and goe not in the way of euill men; auoid it, passe by it, turne from it, and passe away, Prou. 4. 14. 15. Keepe not company with drunkards, Be not amongst wine-bibbers; amongst riotous eaters of flesh, Prou. 23. 20. knowing this, and laying it to heart, that thou neither doest, nor canst liue vnreproouable, and inoffensiuē, neither before God nor men, so long as thou art a companion of such. If thou beest a wise man thou wilt foresee this euill.

euill, *Prou. 22. 3.*

Whereas the Apostle saith, *Haue no fellowship, &c.* Hence I obserue, That sinning by communion, is no lesse displeasing to God, and disagreeable to his will, then sinnes of commission; for the Apostle exhorting to vpright walking, to know and doe Gods will, doth not so much disswade from committing of sinne; as communicating with sinne; herein teaching vs. that it is not sufficient to abstaine from the committing of personall sinnes actually in our selues, but to auoid the least society or fellowship, in being accessary to the sins of others; for hee is as guilty that communicateth with sinne, as he that commits the sinne. Saint *Iohn* would not haue vs to haue the least commerce with false teachers,

O 5 which

Doct. 2.

which oppose the doctrine of the Gospell concerning Christ; *Receine not such an one into your house, neither bid him God speede; for he that biddeth him God-speede, is partaker of all his euill deedes, Iohn 2. epist. 10. 11. They are worthy of death, not onely who doe commit wickednesse, but who haue pleasure in them that doe it, Rom. 1. 32.*

Vse.

This Doctrine meetes with all those that please themselves in a vaine conceit, like the Pharisees, thinking all is well with them, because they are not as other men are; They thanke God, they are not noted as guilty of any heinous crime; they are no common drunkards, no adulterers, no theeuers, no murderers, no vsurers, and the like; they are none of those that commit such capital

tall crimes; they would bee
sorry to be accounted such
vile ones; True, all this is
good, and commendable in
it selfe; but examine thy con-
science, and thou shalt finde,
that thou hast beene too of-
ten faulty, and that most fou-
ly; that thou hast beene ac-
cessary-to, and communica-
ted-with the sinnes of others.
How often hast thou scene
thy neighbour drunke, and
knowne it? others to haue
committed adultery, fornica-
tion, vncleannesse? others to
be common swearers, lyars,
back-biters, slanderers? others
to be common stealers, and
the like? and yet hast neuer
opened thy mouth to re-
prooue them, to tell them of
it, when thou mightst, and
ought, to admonish them, to
perswade them, to aduise
them, to bring them to good;
In this case thou art necessary
to

to thy brothers sinne, thou hast fellowship with him in sinne; How oft hast thou heard Gods name torne in peeces, as it were by horrible and fearefull oathes, & would neuer speake against it? Oh, remember what was the commendation of the Church of *Ephesus*, it could not indure, or beare them which are enill, as *Reuel. 2. 2.* So, it is a signe, and true note of Gods childe, not to suffer sinne in our neighbour, so ferre as it lyeth in him: so saith the Lord; *Thou shalt not hate thy brother in thy heart; thou shalt in any wise rebuke thy neighbour, and not suffer sinne upon him, Levit. 19. 17.* Marke what God saith of the wicked; *When thou sawest a theefe, thou consentedst vnto him, and hast bene partakers with the adulterers, &c.* There is the sinne; *These things hast thou done, &c. but*

I will reprove thee, and set before thee, the things that thou hast done; there is the punishment, Psal. 50. 18. &c. where we see, how God punisheth communion with sinne, as well as committing of sinne.

How doth this condemne the practise of the world, who in stead of hauing no fellowship with sinne, and sinners, spend their whole time in company-keeping, and prophane fellowship; swilling and guzling, dicing and carding, and other vnlawfull recreations, all the day long, mispending the time; and vainely expending their goods to licentiousnesse and prophanesse; This they call good-fellowship whereas it is indeede, fellowship with the diuell, and his instruments, it is drunken and diuelish fellowship; God keepe mee

Vse 2.

mee from such fellowship;
and I will not say, The diuell
take them; but I dare say, The
diuell will haue them, except
they speedily repent, and for-
sake such wicked courses. O
consider this ye that forget God,
least hee teare you in peeces, and
there be none to helpe, *Psal. 50.*
Let vs be of *Dauids* minde;
not to know a wicked person, &c.
Psal. 101. 4. &c. Let vs re-
solve against such, and say
with *Dauid*; *Away from mee*
ye wicked, I will keepe the com-
mandements of my God, Psal.
119. 115. Herein intimating
thus much, that wicked com-
pany doth hinder vs from
keeping **G O D S** comman-
dements.

Iſe. 3.

Let this moue vs then to
haue fellowship onely with
the godly, and those that feare
God, that so wee may walke
vprightly before God, inof-
fensiue

fenſiuely before men, ſo pleaſing God. Salomon ſaith, *Hee that walketh wiſh wiſe men, ſhall be wiſe*, *Prou. 13. 20.* Oh, that we could truly ſay with Dauid, (and in truth, ſo it ſhould be) *I am a companion of all them that feare thee, O Lord, and keepe thy commandments*, *Pſal. 119. 63.* *All my delight is in the Saints that are in the earth, and vpon ſuch as excell in vertue*, *Pſal. 16. 3.* In the godly mans eyes a vile perſon is contemned, but he honoureth them that feare the Lord, *Pſal. 13. 4.* The righteous (ſaith Dauid,) *ſhall reſort vnto my company*, *Pſal. 142. 9.* Reade and obſerue diligently, *Pſal. 101.* wherein is ſet downe the true rule of a Chriſtian mans walke, neceſſary for all ſorts and degrees, high and low, rich and poore; for Kings and Princes, for Miniſters, Magiſtrates, Parents, and Maſters of families,
one

onewith another; shewing the manner of walking, the resolution against wicked men and their workes, and the choise onely of the faithfull and godly; And that all this may the better be practised of vs, we must be earnest in prayer with our God, saying with the Psalmist, *Incline not my heart to any euill thing, to practise wicked workes, with men that worke iniquitie, &c. Psal. 141. 4. for they purpose to ouerthrow my goings, Psalme 140. 4. Cause mee therefore O Lord, to know the way, wherein I should walke, Psal. 143. 8. and let me euer escape such wicked men, Psal. 141. 10.*

Haue no fellowship, &c. Now I come to handle these words more particularly, and to shew, how many waies a man may bee said to haue fellowship, and to communicate with the sinnes of others.
called

called here works of darknes.
And wee must know, that
euill workes are of two sorts.

1. Such as are common to all
sorts. 2. Such as are more
proper to this or that sort,
degree or calling.. The first
are two-fold. 1. Such as
goe before the thing to bee
committed. 2. Such as fol-
low after the sinne is commit-
ted. Before, a man may bee
said to communicate, and to
haue fellowship, and to bee
accessary to the sinnes of o-
thers, diuers wayes.

First, by *prouocation*; as when
one shall prouoke another
vnto sinne, though hee that
is pouoked, is guilty of the
act of sinning, and commit-
teth the sin personally, yet he
who prouoked him to that
sinne, is guilty also, as being
accessary to his brothers sin,
and hee hath fellowship with
him

1.

him in his sinne, and it is as much, as if hee had committed the sinne in his owne person, both in regard of the sinne it selfe, and the punishment due vnto that sinne. This prouoking of others to sinne, may bee done two wayes. 1. By incensing, vrging, stirring vp, or compelling men to sinne. 2. by entising, or alluring others vnto sinne: and both these may be done two wayes. 1. By word, 2. By deede: when a man either by word or deed, shall excite, stirre vp, and draw on others to euill, as vniust anger, wrath, reuenge, hatred, discontentment, discouragement, drunkenesse, whoredome, and the like. First, I say, men prouoke others to sinne by incensing, or stirring them vnto sinne; as *Iezabel* did *Ahab*, killing *Naboth* for his vineyard:

There

There was none like unto Ahab, who sold himselfe to worke wickednesse in the sight of the Lord, whom Iezebel his wife stirred up, 1. King. 21. 25. Thus did wicked Amnon rauish his sister Tamar, for hee being stronger than shee, forced her, and lay with her. 2. Sam. 13. 14. This is a sinne in many parents, forbidden by Saint Paul, Fathers, prouoke not your children to wrath, least they bee discouraged. Coloss. 3. 21. Now parents may be said to prouoke their children to wrath, three wayes. 1. by vniust, wicked, and vnreasonable commands. 2. By contumelious words, rating, and reuiling them, and miscalling them. 3. By extreame seuerity, and rigorous dealing, in their striking and beating of them excessinely in their mad moode, and rage, without all reason. It was the sinne of Saul against his sonne Iothan,

than. First, he commanded him to bring vnto him innocent Dauid, that he might kill him. Secondly, hee mis-called him, and reuiled him, calling him the Sonne of a peruerse, rebellious woman. Thirdly, he cast a iauelin at him, to smite him, with purpose to kill him; thus Ionathan arose from the Table in fierce anger, &c. 1 Sam. 20. from Verse 30. to the end of 33. But most common is this sinne amongst drunkards, and such as delight in drunken fellowship; who stirre vp, and compell men to be drunke, or else will offer violence to their persons, whereupon it comes to passe, that many not onely hazard, but loose their liues in this case.

2.

The second way of prouoking others vnto sinne, is by inticing and alluring others vnto sinne.

finne. This is made a note of a wicked man, *Sinners doe entice &c.* at large, *Prou. 1.* from 10. to 15. This appeareth notably in the description of the Harlot, *Prou. 7.* through the whole Chapter; where wee may see, how the Whore, in the attyre of an Harlot, and subtilty of heart, in the twilight, in the evening, in a blacke and darke night, met among the simple ones, a Youth void of understanding; So she caught him and kissed him, and with an impudent face, said vnto him (inticing him as there followeth) *I haue done thus and thus, and I haue this and that at home, my bed is brauely bedeckt, my husband is from home; come, let vs take our fill of loue till morning, let vs solace our selues with lones, from the 6. Verse, to the 21.* Now marke what followes, *With much faire speech, shee caused him to yeeld, with the*

the flatterings of her lips she forced him, Verse 21. thus by enticing him, she prouoked him to sinne; And this is a common siane at this day, in all such as delight in Whoorish company, and drunken fellowship, if they cannot compell them to sinne, they will by one meanes or other, allure and intise them to sinne; It is the brand which Salomon setteth vpon the wicked; *A violent man enticeth his neighbour, and leadeth him into the way that is not good, Prov. 16. 29.* And this bee said of the first way of hauing fellowship with others in sinne, viz. by *prouocation.*

Vse.

Teaching all those that haue bin guilty in any of these waies, to repent, to bewaile their miserable and wretched estate hereby, as being in it selfe accursed of God, and to
resolue

resoluefully to leaue and forsake such vngodly courses, lest the wrath of God smoeke against such people, and there be none to quench it; *for certainly, for such things sake the wrath of God commeth upon such.* Againe, this must teach all to hate these courses; and instead of prouoking to euill, to draw on others vnto good, according to our seuerall places and callings, and charges committed to vs; as Magistrates their Subiects, Ministers their People, Parents their Children, Masters their Seruants, one neighbour another; to labour with them, by exhortation, by perswasion, to intice them, to vrge them vnto good duties, as Paul saith. *Let vs hold fast the profession of our faith without waivering, and let vs consider one another, so prouoke vnto loue, and all other good workes,*
Heb.

Heb. 10. 23. 24. The neglect of this, is the cause why sinne doth so much abound, and grow so rife.

2.

Secondly, a man may haue fellowship with others in sin, by *consent*; as if a man seeth and knoweth another to commit a sinne actually, and yet hee himselfe doth not commit it in his owne person, yet because hee consenteth to the doing of it, hee is guilty, and becomes accessary vnto the other in this sin. And this is another note of a wicked man, *who knowing the iudgement of God (that they which doe commit such things, are worthy of death) not onely doe the same, but take pleasure and consent with them that doe them, Rom. 1. 32.* So God reprooueth the wicked; *When thou sawest a theefe, thou consentedst vnto him, &c. Psal. 50. 18.* This consenting to sinne,

is nothing else but an approbation, or allowing of sinne, without either contradicting the sinner, or any grieve or sorrow for the sinne. Saint *Paul* complains of the *Corinthians* for this, and checks them, *that they were passed up, and had not rather mourned for the fact of the incestuous man, 1 Cor. 5. 1. 2.* This consent is either 1. Secret, 2. Open. Secret in the heart and mind; Open either in word or deed; and whosoever consenteth but in heart, becommeth accessory to the sinne, much more when he doth it openly in word, or deed, or both. Thus the *Jewes* consented vnto the death of *Christ*, saying, *Let him be crucified, Matth. 27. 22. 23.* So whereas, *Joab* slew *Abner*, smiting him under the fifth ribbe, that hee died, *2 Sam. 3. 27.* Yet *Abishai*, *Joabs* brother, is said also to slay

P *Abner,*

Abner, Verse 30. which must be meant in regard of consenting with *Iouab* concerning his death. So *Saul* was consenting to the death of *Steenen*, partly in word, partly in deed, in stoning of *Steenen*. And *Saul* consented vnto his death, *Acts 8.1.* that is, hee did approoue and allow of his death; and thus all these had fellowship with workes of darkenesse.

Vse.

Take heede then, how any doe giue their consent vnto any wickednesse, thinking they may very well excuse themselves, because they did not personally commit the sinne; wee see that the very consent, makes guilty, As vngodly talke drawes a man into sinne, so vngodly silence holds a man in sinne; and God complaineth of the wicked, *that saw the theefe, and consented*

consented with him, *Psal. 50.*
Let vs therefore take vp the
counsell of *Salomon*, *My*
Sonne, if sinners entise, Consent
thou not, &c. at large, *Prou. 1.*
10. &c. Consent not, either
with sinners, or their sinnes;
if thou doest, remember the
iudgement of God, and his
wrath hangs ouer thy head,
and thou must looke for eter-
nall death, *Rom. 1. 32.* Our
consent must be only in good
things, and with good men;
as *Paul* saith, I consent vnto
the Law of God that it is good,
Rom. 7. and if at any time we
are ouertaken in any sinne,
wee must say, as *Paul*, That
which I doe, I allow not. *Rom. 7.*
15. our consent and approbation
must be onely of things more
excellent, *Philip. 1. 10.*

Thirdly, a man may bee
accessary to other mens sins,
by giuing euill counsell. Thus
was *Herodias* mother acces-

fary to the murtherring of John, though Herod beheaded him: for Herodias being before instructed of her mother, said, Give mee here John Baptists head in a charger, Math 14. 3. to 11. Thus bad counsell was a meanes of his death. Thus was Ionadab accessarie to the incestuous rape of Ammon; Ammon indeed lay with his own sister, hee personally committed the sinne, for he forced her; and when hee had committed the fault, hee hated her more than before he loued her, but all this was by the euill counsaile of that wicked and subtill man Ionadab, who counsailed him to faine himselfe sicke, and when Dauid his Father should come to see him, Ammon should desire of the King, that Tamar his sister should dresse him meate, that so by that, his lust might be fulfilled: The King granting his desire, Ammon tooke his opportunity,

nity, forced her, and lay with her; at large, 2 Sam. 13. This giuing of bad counsell, is when one man perswadeth another vnto sinne; and it is a great cause of much euill in the world; By this came the fall of our first Parents, for Sathan perswaded Eue, and Eue her husband, Gen. 3. 4. 6. And thus by this bad counsell, were the high Priests and Rulers accessory to the crucifying of Christ, because they perswaded the people to aske Barrabas (a murderer and a robber, Acts 3. 14. Iohn 18. 40.) and to destroy Iesus, Math. 27. 1. and 20. And thus it is true, whosoever giue bad counsell, and perswade others vnto sinne, are accessory vnto, and haue fellowship with them in their sinnes.

This may instruct vs two waies; both for giuing bad
P 3 coun-

Use.

counsell, and for giuing care-
to, and receiuing bad coun-
sell; Not to giue any, for by
this meanes, we become par-
takers of other mens sinnes;
but let our counsels and per-
swasions be to good, and for
good ends; *A wholesome
tongue is a tree of life, but per-
uersenesse therein is a breach in
the spirit, Prou. 15. 4. To the
counsellors of peace is ioy, Prou.
12. 20. The tongue of the wise,
vseth knowledge aright, but the
mouth of fooles poureth out foo-
lishnesse. The lips of the wise,
disperse knowledge, Prou. 15. 2.
7. But a man of wicked deni-
ces God will condemne, Prou.
12. 2. The mouth of the foolish
is neere destruction, Prou. 10.
14. But in the lips of him that
hath understanding, wisdom
is found; The lips of the righte-
ous feede many. The mouth of
the iust bringeth forth wise-
dome, Prou. 10. 13. 21. 31.*
All

All which shewes how wee ought to be so farre from giuing bad counsell, *as all our speech should be sayu-y, gracious, tending to Gods glory, and the edification of our brethren,* as *Ephes. 4. 29. Colos. 4 6.*

Againe, seeing bad Counsell is the cause of so much mischief, wee must be carefull how wee giue any eare vnto it, following the counsell of Salomon, *Goe from the presence of a foolish man, when thou perceivest not in him the lips of knowledge,* *Pron. 14. 7.* *Cease my sonne to heare the instruction that causeth to erre from the words of knowledge,* *Pron. 19. 27.* *Neither desire thou to be among such euill men,* *Pron. 24. 1.* *O my soule, come not thou into their secret; vnto their assembly bee not thou united,* *Gen. 49. 6.*

Fourthly, a man is said to haue fellowship with other

mens sinnes, by giuing euill example, offence, and scandall; This euill example appeareth in the practise of any one sin, knowne to others; The profession of Christ, and true religion is called a way, and the giuing of offence is a stumbling-block laid in this way, to cause others to fall; yea, *such a man doth in what him lieth, destroy the soule of his brother, for whom Christ died,* 1 Cor. 8. 9. 10. 11. The case of such men must needes bee dangerous; for they are not onely guilty, and accessarie vnto the sinnes of others, but are the occasions of many falls in others; and the greater is this sinne, because it is a sinne and a cause of sinne; In this regard, giuing ill example, is compared to wilde-fire, which inflameth all places whereon it lighteth; and I may truely say, as many are drawne

drawne to sinne by bad example, as by any occasion giuen whatsoeuer; What falshion can bee inuented, but it is presently followed of the most? what foolish, and gawish attire can be worne, but forthwith it is generally receiued? What villanous, ribauld or bawdy and beastly song inuented, but presently learned, euen of young children? Thus euill example maketh maketh others to offend, 1 Cor. 8. 13. and therefore all that giue it, must needs haue fellowship with the sinnes of those, who take offence and occasion to fall, by their example, and offence giuen.

Take heede therefore that we walk circumspectly, not as fooles, but as wise, redeeming the time, because the daies are euill, Ephes. 5. 15. 16. that is, full of euill men, and manifold occasions

Vse.

to sinne. Let our light therefore, of an holy example, so shine before men, that they may see our good workes, and glorifie our Father which is in heauen, *Math. 5. 16.* Having our conuersation honest among the Gentiles, that whereas they speake against you as euill-doers, they may by your good workes which they shall behold, glorifie God in the day of visitation, *1 Pet. 2. 11.* But take heede that we become not a stumbling block to those which are weake, *1 Cor. 8. 9.* Give no offence, neither to the Iewes, nor to the Gentiles, nor to the Church of God, *1 Cor. 10. 32.* It is impossible, but offences will come, but woe unto him, through whom they come, *Math. 18. 7.* and *Luke 17. 1.*

Hitherto I haue shewed how many waies a man may haue fellowship with others before hand; now I come to set downe how a man may
com-

communicate with the sinnes of others, after the sinne is committed, and this may be diuersly;

First, by vngodly silence; this is as common a way, whereby men haue fellowship with sinnes of others, as any of the former; and it is, when men will keepe silence, when they may, and ought to reprove sinne; That wee ought to reprove sinne, is plaine, *Leuit. 19. 17. Thou shalt not hate thy brother in thy heart, but shalt in any wise rebuke thy neighbour, and not suffer sinne vpon him.* Whence wee may see, that when men see others to sinne, and will not speake to them, to tell them of it, and reprove them for it, they suffer their neighbour to lye in his sinne, and his sinne to remaine vpon him, and what is this else but to haue fellowship with him in his sinne?

This

I.

This is a sinne common to the most, which is the cause that so many liue in sinne without reformation, Vngodly silence holdeth men in sin; but thus it is, men are right of *Caines* disposition, they thinke they haue no keepe of their brethren, *Gen. 4. 9.* They see and heare them sinne customarily, Parents their Children, Masters their Seruants, one neighbour another, and yet neuer finde any fault, nor once reprehend them, either for feare, fauour, or affection; but let all such know, howsoeuer they make a light account of this, yet if they will not speake, when they may and ought, they are accessary to their sinnes, whom they suffer to goe so vnreprooued. God speaking of the Prophet, tells him, *that hee hath set him a watchman ouer the house of Israell, Therefore heare thou the word*

word at my mouth, and give them warning from mee; if thou givest him not warning, nor speakest to warne the wicked from his wicked way to save his life, the same wicked man shall die in his iniquitie, but his blood will I require at thine hand, Ezek. 3. 17. 18: Where we see, that when we keepe silence, when God would haue vs speake, wee are not onely guilty of the sinnes of others, but of their punishments also. *Qui tacet, consentire videtur.*

Let this teach all men in their severall places and callings, both publique and private, to reprove sinne both in our selues, and others, but first in our selues, then in others; Let it not grieue vs to speake in Gods cause, but plainly to rebuke our neighbour, and not suffer him to sinne, thus we shall discharge our soules; and

Use.

and most of all this concerns Gods Ministers, of whom God speaketh, *Cry aloud and spare not, tell the people of their transgressions, and the house of Iacob their sinnes. Esay 58.1.* Again, speaking of Ministers, saith God, *I haue set watchmen vpon thy walles, O Ierusalem, which shall neuer hold their peace day nor night; Yee that make mention of the Lord, keepe not silence. Esay 62.6.* But lonely name this, as hauing occasion to speake more largely of it afterward.

2. Secondly; This fellowship and communion with sinnes of others, after the sin is committed, is, *by smoothing up men in their sinnes*; backing them, and encouraging them in their sinnes; and this is done, first, by defending, and iustifying them in their sinne; Secondly, by extenuating their

their sinne, and making it lesse than it is; Thirdly, by excusing their sinne. All these wayes are common, whereby men communicate with the sinnes of others, For, what sinne so vile and odious, but hath some backe friend to maintaine it? what person so vile, but hath some patron to defend him? yea, what wickednes or villanie can a man now a-dayes commit, but hee shall haue some or other to countenance it? either to iustifie the partie that doth it, soothing him and applauding him in his villanie, making him belecue there is no such danger in it, as men account of it; or else they will make them belecue that the sinne is not so great as Ministers teach it is, or else they will make it no sinne at all; This is the common sinne of this age, and the occasion of many

ny sinnes, and foule impieties in the world, to soothe vp others in their sinnes and wickednesse; Thus the deuill soothed vp our first parents, making them beleeeue, *that they should not die, though they eate of the forbidden fruit. Gen. 3.* It was the prophane-nesse of the wicked prophets, whom God neuer sent, *They say still vnto them that despise God. The Lord hath said, yee shall haue peace, and they say vnto euery one that walketh after the imagination of his owne heart, No euill shall come vpon you. Ierem. 23. 17.* Thus is drunkennesse maintained, vnder the terme of good fellowship; fornication is but a veniall sinne, they say, and a tricke of youth; couetousnes is but good husbandrie to prouide for him and his; diuers weights and false ballance., are counted but law.

lawfull gaine; no conscience made of swearing, it's a matter of nothing; and the like: Whereas the Apostle telleth vs plainly, *that for these things sake, the wrath of God commeth upon the children of disobedience. Ephes. 5. 6.* But this the wicked beleeue not; and therefore they make but a mocke of it, and sooth vp themselves and others in these and the like sinnes, *mocking and scoffing with those wicked ones, saying, Where is the promise of his coming? 2. Pet. 3. 4.* Therefore, they make a covenant with hell and death, *perswading themselves, that the ouerflowing scourge shall neuer come neere them. Esay 28. 15.* This is to flatter our selues and others in sinne.

Take heedethen how any doe soothe vp any in their wicked courses, or iustifie any
in

Use.

in their wicked courses, or iustifie any in their wickednes; for it maketh a man not only accessary to their sinnes, as hath been shewed, but also accursed; *Hee that iustifieth the wicked, and hee that condemneth the iust, euen they both are abomination to the Lord. Prou. 17. 15. Hee that saith unto the wicked, Thou art righteous, him shall the people curse; nations shall abhorre him. Prou. 24. 24. The Lord himselfe will not iustifie a wicked man. Exod. 23. 7. Woe then to him that iustifieth the wicked, &c. Esay 5. 22, 23. Woe unto them that call euill good, and good euil; that put darkenesse for light, and light for darkenesse; that put bitter for sweete, and sweete for bitter. Esay 5. 20.*

3.

Thirdly; Men are accessary to other mens sinnes, after the sinne committed, by *Conuenance,*

nuence, winking at sinne; either by seeing, and not seeing; or else, by seeing, and not correcting: Thus was *Eli* accessory vnto his sonnes wickednesse; *The sonnes of Eli*, were the sonnes of Belial (all for the belly; for so, when *Eli* thought *Hannah* had been drunken, when she prayed to the Lord, she answered him, Count not thine handmaid for a daughter of Belial, 1. Sam. 1. 13, 14, 25, 16.) *The sonnes of Eli* knew not the Lord; They abused the sacrifice and offering which God commanded in his habitation; The sinne of the yong men was very great before the Lord; for men abhorred the offering of the Lord; They lay with the women assembled at the doore of the tabernacle of the congregation: These were their sins; But how did old *Eli* behaue himselfe when he heard of it? Hee said vnto them, why doe yee such things? for I heare of your
enill

euill dealings, by all this people;
Nay my sonnes, for it is no good
reports that I heare: yee make
the Lords people to transgresse.

1.Sam.2.at large. But was not
this well done in *Eli*, thus to
reprooue his sonnes? Indeed
the wordes were good in
themselves; but his reproofe
was weake, cold, and partiall;
hee honoured his sonnes aboue
God, 1.Sam.2.29. God threat-
ned him and his sonnes in
the verses following. And
hee iudged the house of *Eli* for
euer, for the iniquity which hee
knew, because his sonnes made
themselves vile, and hee restrain-
ed them not. 1.Sam.3.13.

Here was the sinne of Conni-
uence; he saw and knew their
sinnes, but did not correct
them, he did not frowne on
them, he did not curbe them,
and vse his fatherly authority
to reclaime them, and to re-
straine them from their wic-
kednesse,

kednesse, but in a weake, partiall, and silly manner, said, *Nay, my sonnes, it is no good report I heare, &c.* Wherefore according to the word of the Lord, *It came to passe, that his two sons, Hophni & Phinehas were slaine, and old Eli their father fell downe from a seat backward, and his necke brake, and hee died. 1.Sam.4.11,18.*

O let this fearefull example admonish and forewarne all men to take heede, how they doe winke at others faults, to beare with them, either for feare, fauour, or affection, though they bee neuer so deare vnto vs; Let parents in particular take speciall notice of this, not to honour their children aboue God; which they doe, when as they doe not restraints their children from wickednes; when it lieth in their power to doe it,

Vse.

it, and they may, and ought to doe it; yea, they despise God, if they doe not; So saith God. *1 Sam. 2. 30. They that honor me* (speaking of Eli and his house) *I will honor; and they that despise mee, shall bee lightly esteemed.* It is a common saying, *Winke at small faults;* and Salomon saith, *It is the glory of a man, to passe by an offence.* True it may bee sometime among men, in regard of some small wrongs, and personall offences betweene man and man; but no sinne against God must bee winked at, or bee dispensed with, though neuer so small; for as by Commuence we are accessary, so wee procure iudgement.

4.

Fourthly; *By praying and commending those that sinne.* This is a common sinne, and as it makes men accessary, so it is a great meanes to maintaine

taine and vphold men in sinne, and to countenance them in their wicked courses; such men may make a shew of loue, and seeme very frequent, yet indeede they are but counterfeit; fawning, flattering; like the Iuie tree, which compasses, and clings about the Oake, not for any loue he beares vnto him; but to sucke out his iuyce and sappe; so by this commending of men in sinning, many are vtterly vndone, as it appeares commonly amongst drunkards, and such as delight in drunken fellowship, who being applauded for good fellowes, spend all they haue, and bring themselves and theirs to beggery; Thus they will bee drunke, because they haue those that will commend them for it: This is a true note of the wicked man, either to commend, or
to

to bee commended in this kinde ; A wicked man commends men that are euil, speaking well of them. As the couetous man, hee will bee couetous, because others commend him for a good husband ; and *Salomon* saith, *The wicked speaketh well of the conetous, whom God abhorreth. Psalm. 10. 3.* Againe, it is a signe of a wicked man to bee commended of the wicked ; *The world loues his owne. Iohn 15. 19.* and, *Woe bee vnto you, when all men praise you. Luk. 6. 26.* (that is, if Christ commend you not ; for Christ may condemne vs, when men may commend vs and speake well of vs) for so did their fathers the false prophets ; And in this sence, I take it, may that bee vnderstood ; *Hee that bleffeth his friend with a lowd voyce, rising early in the morning, it shall bee counted a curse*

curse to him. *Prou. 27. 14.* It is a signe of an hatefull dissembling and deceitfull man; howsoever he may pretend loue, to commend a man in euill.

Take vp therefore *Salomons* counsell; *When hee speaketh faure, beleue him not*, for there are seauen, id est, many abominations in his heart. *Prou. 26. 25.* Wee must not giue eare to the wicked, but rather contend with him, by struing against his temptations, as being nets spread for our feete; remembring alwayes what *Salomon* saith, distinguishing the godly from the wicked; *They that forsake the Law, praise the wicked; but such as keepe the Law, contend with them.* *Prou. 28. 4.* Let this moue vs all, as to bee carefull to giue no countenance to such as wee know to bee wicked, and hypocritical, to giue no credence to them;

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Vse.

so to take heede of praising the wicked, knowing what Salomon saith, *An hypocrite with his mouth destroyeth his neighbour. Prov. 11.9.*

5.

Fifthly, *By a carelesse neglect, and omission of that good which wee may, and ought to doe.* This makes men accessary; Wee are not onely to obserue the Commaundements in our selues, but to preferue them in others, by vsing all good meanes: As for example; *Thou shalt not kill*; there wee are enioyned, so farre as our ability serues, and our calling will permit, to preferue the life of our neighbour; *If thou forbear to deliuer those that be ready to be slaine, If thou sayest, Behold, we knew it not, doth not hee that pondereth the heart, consider it? doth not hee know it? &c. Pro. 24. 11, 12.* When Saul had made

made a rash vow, that none should taste of any thing till evening, Jonathan having tasted a little honey, Saul would have slain him, but the people rescued him. 1. Sam. 14. Jonathan againe rescued David from his father Saul. 1. Sam. 19. Obadiah hid an hundred by fifties in a cave. We ought to lay downe our life for the brethren. 1. Iohn 3. 15. namely in time of persecution, and case of necessity. Hence we may note then, that Pilate was guilty of murder, though hee washed his hands, because hee did not defend our Saviour Christ against the Iewes: So all that preserve not life when they may, it is all one as if they kill a man, they become accessary to the murder, and so of the like.

In a word, as a man may be accessary, & have fellowship, both before and after the sinne, as formerly hath been

shewen, so in the act of sinning, viz. by cooperation; either by beeing co-partners in the same fact doing, or by doing the same thing which we see others to doe; *Wicked men are described to bee doers of the same things, and to take pleasure in those that doe them. Rom. 1. 32.* And yet many times you shall see those to iudge and condemne others, when as they themselves doe the same things. But what saith Paul? *Therefore thou art inexcusable, O man, whosoever thou art that iudgest: for wherein thou iudgest another, thou condemnest thy selfe, for thou that iudgest doest the same things: But wee are sure, that the iudgement of God is according to truth; against such as commit such things; And thinkest thou this, O man that iudgest them which doe such things, and doest the same,*

same, that thou shalt escape the iudgement of God? *Rom. 2. 1, 2,*
3. And thus much of the common meanes, whereby all sorts of men may become accessary to the sinnes of others.

Have no fellowship, &c.]
Now of the means which are more proper and peculiar to some sorts of men, whereby they become accessary to other mens sinnes: Of these briefly.

First, for the *Magistrate*:
The Magistrate is accessary three wayes, first, by setting forth wicked decrees: secondly, by unlawfull commaundments: thirdly, by permission.
First, by *Decrees*; as *Nebuchadnezzar* was accessary to the people worshipping the golden image which hee had set vp; because hee made a Decree, that all should doe so, and who-so

refused, should bee cast into a burning fiery furnace. Dan. 3.

10. Thus Ieroboam made Israel to sinne. 1. King. 14. 16.

But what saith God by his Prophet? *Woe bee to them that decree vnrighteous decrees, and that write grienousnesse, which they haue prescribed, &c.* Esay

10. 1, 2, 3, 4.

2. Secondly, by *Commandement*; as Iezabel commaunded Naboth to be slaine. 1. King. 21. Thus David is said to kill U-

riah, David in his owne person did not kill him, but he commaunded him to be killed by the sword of the Ammonites. 2. Sami. 11.

3. Thirdly, by *Permission*; by suffering euill, and wicked men to go unpunished; when as they may and ought to reforme euill: thus in not punishing vice, and malefactors, as murderers, and the like, they become guilty of the sin of the malefactor, and cause

others

others to commit the same or the like ; Magistrates are here to remember, *that they must not beare the sword in vaine. Rom. 13.* The Magistrate is to cut off by death, such malefactors as haue committed capitall offences, as murder, &c. *Who so sheddeth mans blood, by man shall his blood bee shed. Gen. 9. 6.* that is, by the Magistrate, who is not the author of his death, for that is GOD, but an instrument of God, whose iudgement he vseth ; A Magistrate may not exempt a man from punishment at his pleasure, vnlesse he himselfe will sinne against God, as the Prophet told the King *Ahab ; Because thou hast let goe out of thine hand (saith the Lord) a man whom I appointed to utter destruction, therefore thy life shall goe for his life. 1. King. 20. 42.*

Thus Ministers are acces-

sary to the peoples sinnes, either by not giuing them warning, or not reprobuing them of sinne, or shewing a bad example, and liuing a wicked life, by which they doe more hurt, than good by doctrine. And thus are all Superiours accessary to the sinnes of Inferiours, as Parents to their Children, Masters to their Seruants, some of those waies formerly named.

But thus much be said of
the fourth Sermon.

THE



THE FIFTH
SERMON, being the
Second vpon these
WORDS.

Text. *Have no fellowship
with vnfruitfull workes
[of darkenesse.] Ephes.
5. 11.*



hertofore, out of
these words, I
haue spoken on-
ly of the Dehorta-
tion it iske in these words,
Have no fellowship, &c. Now
I am to handle the reasons of
the Dehortation, shewing
why we must not communi-

cate with the sinnes of others; The reasons are two; first, because all sinnes are workes of darknesse: secondly, because they are unfruitfull. But before I come to the particular handling of these Reasons, sundrie questions, or doubts are to be resolved, and answered, both for the more clearing of the Text, and the better finishing of the Dehortation, as followeth.

Quest. x.

Whether wee may keepe company, or haue any society with wicked and obstinate sinners? or at all communicate, and haue fellowship with their persons; though not their sinnes?

Ans.

All company keeping, society, and fellowship with wicked men themselves, is not simply and absolutely forbidden, but onely the pri-

uate

uate and speciall familiaritie with them; and so must all places of Scripture forbidding fellowship with them, be vnderstood of priuate and familiar conuersing I say, it is not simply forbidden; first, because there is no such absolute precept against it, extant in holy Scripture; secondly, *Paul* saith, as leauing it free, *1 Cor. 10. 27. If any man that belieues not, bid you to a feast, and you be disposed to goe, whatsoeuer is set before you, eate, asking no question for conscience sake;* thirdly, if we would shun the company and society of all wicked men, then we must goe out of this world, *1 Cor. 5. 10.* Againe, *If any brother hath a wife that belieueth not, and shee be pleased to dwell with him, let him not put her away; And the woman which hath an husband, that belieueth not, if hee be pleased to dwell with her, let her not*
leave

leave him, 1 Cor. 7. 12. 13. Lot conuerſed with the wicked Sodomites, Chriſt with Publicans and ſinners; Therefore all ſociety of wicked men themſelues is not ſimply and abſolutely forbidden, but priuate and familiar fellowſhip; 1 Corinth. 5. 9. 10. 11. marke the place.

Queſt. 2.

But may we any way keep company with them, which wee know to be darkeneſſe, and notoriously wicked?

Anſw.

In foure caſes we may not at all, Firſt, if wee be infected by them, and communicate with their workes; *Eniſ ſocieties corrupt good manners,* 1 Cor. 15. and God forbade the Iſraelites to marry with the Gentiles, nor to haue any familiar commerce with them, leſt they ſhould bee infected by them; Secondly, if the wicked by

our

our keeping them company,
and seeing vs not to shunne
them, should be confirmed,
and more hardened in their
sinnes; Christ commandeth
vs in this case, *that rather ob-*
stinate sinners should bee vnto vs
as Heathen and Publicans,
Math. 18. 17. that is, account
him as an heretique, or ex-
communicate, or one not be-
longing to the Church.
Thirdly, if the weake in faith,
are by our keeping them
company offended; We must
not abuse our Christian liber-
tie in the smallest things,
whereby our weake brother
may be offended; *Take heed,*
1 Cor. 8. 9. 10. 11. lest by any
meanes, this libertie of yours be-
come a stumbling blocke to them
that are weake; for if any man
see thee which hast knowledge,
sit at meate in the idols Temple,
shall not the conscience of him
which is weake be emboldened to
eate

cate those things which are offered to Idols, &c. much more then will a weake brother be offended to see vs conuerse with wicked men familiarly. Fourthly, if by our company-keeping, the Gospell be euill spoken of, and the name of God blasphemed, wee must altogether abstaine; *Paul saith, All things must be done to Gods glory, 1 Cor. 10. 31. But through such the name of God is blasphemed, Rom. 2. 24.*

Quest. 3.

How farre forth may wee keepe company with wicked men, or haue commerce with them? or wee may not?

Ans.

Wicked men are to bee considered, as, first, members of some Common-wealth; and so we may conuerse with them in bargaining, buying, and selling, &c. Secondly, as members of some ciuill society,

ty, as City, &c. and thus we are to maintaine outward peace with them; and shew outward courtesie vnto them, so farre forth, as it may stand with faith and a good conscience, and with the honour of God, and the good of Gods Church. So must we vnderstand, *Rom. 12. 18. Tit. 3. 2. 3.* Thirdly, consider them as dwellers in the Church, and members of some particular Church by toleration; and so wee may liue with them, and not separate from the Church, neither from the Word nor Sacraments; Christ liued with them and communicated in their Sacraments and seruice of the Temple, though many of them were notorious both for life and doctrine; yet we must bee grieued with *Lot* at their abominations; and have no private and speciall famili-

familiaritie with them, for this is a meanes to countenance them, and encourage them in their sinnes.

Quest. 4. But may wee not in some case, haue priuate and familiar fellowship with such?

Ans. Yes, in two respects, first, if the law of nature requires it; secondly, or meere and true necessitie. First, if wee are bound by the law of nature, as Parents and Children, Husband and Wife, Master and Seruant; in this case wee may and ought to liue and dwell with them, though they are euill, as if he should be excommunicate, the wife must performe the dutie of a wife, the childe, the dutie of a childe, &c. for such diuine ordinances, abolish not, but establish ciuill societies. But if any of these being euill, should goe
about

about to draw vs away from Christ, and to seduce vs, then, Parents, Wife; and Children are to be forsaken, rather then Christ; who saith, *Hee that loueth Father or Mother more than mee, is not worthy of mee; and hee that loueth Sonne or Daughter, more then mee, is not worthy of mee. Math. 10. 37.* Secondly, if we are tied by meere necessitie; as, if hee that is wicked, cannot liue without thee, nor thou without him, as suppose thy father or brother, &c. *Iacob*, when hee could not conueniently liue else-where, came with his Children into *Egypt*, and liued among the Idolatrous people for necessitie; but hee communicated not with the impieties of the *Egyptians*, neither must we be drawne hereby to communicate with the workes of wicked men; yea, we should rather famish, and starue,

starue, and suffer any kinde of death than to deny Christ, and communicate with vngodly workes; Christ saith, *He that loneth his life more than mee, is not worthy of mee; and he that hateth not his owne life, cannot bee my Disciple, Luke 14. 26.*

In a word, when wee have an iintent and desire to reclaimethe wicked from their wickednesse, to be a meane of their conuersion, to winne them, and draw them to God, by godly conference, or to performe the duties of ciuill societie; and if after once or twice admonition they will not be reformed, then reiect them, *Tit. 3. 10.* Thus, all these waies we may conuerse with men themselves; but onely so long as it stands with a good conscience, & Christ not forsaken, for this is an euerlasting precept, *that we*

must

must love Christ above all, and not communicate with works of darknesse.

Concerning the persons of the wicked, wherein wee may, and may not haue fellowship with them, wee haue heard; Now concerning their workes; Whether then is it lawfull for any Christian, that is a beleeuer, to haue fellowship with any worke of darknesse?

Quest. 5.

No, in no case; the Text doth absolutely forbid it; not onely communion with vnfruitfull workes; but much more with pernicious and hurtfull workes; it is neither becomming a Christian who is light, nor God himselte, in whom hee is made light, nay, it cannot be, that a beleeuing Christian should communicate with such workes; for,

Ans.

what

what fellowship hath light with
darkenesse? 1 Cor. 6. wee can-
not bee partakers of the Lords
Table, and the Table of Devils,
1 Cor. 10. 21. Be not partakers
of other mens finnes, 1 Tim. 5.
22. Now the workes of the
wicked, are either such as are
properly their owne, which
in themselues are simply euil,
and voide of all respect of
good, as drunkennesse,
whooredome, adultery, ido-
latric, and the like; and with
these we must in no case com-
municate, haue nothing to
doe with them; Againe, there
are some workes, which God
worketh in them, as to build
Hospitals; to sustaine the
poore, to bring vp children,
to fight against the common
enemy, and such like ciuill
and politicall workes; and
with these workes wee may
communicate, as they are
good workes in them; what
fouer

foeuer therefore is not of God, that is, which is not allowed by the word of God, we must not communicate with it, for it is of men, not of God, it is of darkenesse, not of light, it is not of faith, because it wants the word, and therefore it is sinne; But what need I to wade further in this assertion, seeing the Text is so plaine? *Edue no fellowship with vnfruitfull workes of darkenesse.*

Obiect. 1

But Naaman went into the house of Rimmon, an idolatrous place; and said, *The Lord pardon mee in this thing, that when my Master goeth into the house of Rimmon to worship there, and be leaneth on my hand, and I bow my selfe there in the house of Rimmon, when I bowe downe my selfe in the house of Rimmon, the Lord pardon my servant in this thing;* And the Prophet said vnto him, *Go*

in peace, 2 King. 5. 18. 19.
Therefore it seemes the Pro-
phet graunted him leaue to
worship in the idolatrous
Temple, and so to haue fel-
lowship with idolatrie, &
worke of darkenelle.

Ans.

This bowing of *Naaman*
in the house of *Rimmon*, was
not religious, by way of ado-
ration of the Idoll; as some
haue thought, and condem-
ned it as a sinne in *Naaman*,
and say that *Naaman* knew
it to be a sinne, and therefore
craved pardon, if he did bow.
Neither did the Prophet
graunt him leaue to bow
there, but onely by that forme
of speech, promised to pray
to God to defend him, that
he should not fall, and if he
did fall, to forgiue him; as
some others affirme; But the
best answer is this; that this
bowing of *Naaman* was offi-
ciou.

cious, ciuill and politicall, and
necessarie, and so no sinne;
but *Naaman* thinking
through ignorance it to be a
sinne, the Prophet bids him
be of good cheare, it was no
sinne, so he bowed not to the
Idoll; but onely for dutie sake,
to support the King who lea-
ned on him; The King went
in to worship there, but *NAA-
MAN* is not said to worship
there, but onely bowed him-
selfe to support the King,
which hee might without
sinne.

Some say, that the Pro-
phet *Daniel* did worship *Ne-
buchadnezzars* image, and
therefore was not cast into the
furnace; but say they, it is not
recorded as a sinne in *Daniel*,
&c.

It is not mentioned in the
whole Historie, that *Daniel*
did worship it, neither doe
we

Obiect.

Answ.

weread, that euer he was enioyned to worship it, neither was it offered vnto him to be worshipped; if it were, happily they obserued not his behauour towards it; if they did obserue him, yet happily he was not accused, because he was in great fauour with the King; if he were accused, yet the King for the great love he bare vnto him, would not punish him. But how doth all this prooue, that he did worship the Image? They doe great wrong to this holy Prophet; for shame Masters make better arguments,

Obiect.

But *Paul* with foure others tooke on him a vow, and after the manner of the Iewes purified himselfe with them. &c. but he did that which he condemned, and disallowed, onely for peace sake; Therefore say some, wee for peace sake,

sake, and charity, may bee present at idolatrous places, &c. though things in themselves not lawfull; *Acts 21.*

Some have condemned openly this fact of *Paul*; of which opinion sometimes *Zanchius* confesseth himselfe to have beene; but afterward, being better aduised, he saith, that answere is contrary to *Acts 24.* where *Paul* makes mention of this fact as well done; It is therefore to be obserued, that legall ceremonies for that time, were things indifferent, which might bee kept or not kept, so long as they were not vrged as necessarie to saluation; but if they were vrged as necessary to saluation, then they were not lawfull; as *Paul* circumcised *Timothie*, but hee would not circumcise *Titus*, because the Iewes thought he could not

Ans.

R

be

be saued without it; and therefore it was lawfull for *Paul*, to take on him a vow, and to purifie himselfe in the Temple, when for concord sake, he did nothing but what was as then lawfull, being indifferent; This makes nothing for Papists, or others that thinke they may be present at idolatrous seruice & Masse, which are both idolatrous, and impious; things of their owne inuention, and none of Christs institution, as they falsly affirme.

Obiect.

But say some, though wee are present at such places, and in regard of externall presence, and the body may seeme to adore their Idols, yet wee detest them in our hearts and minde.

Answ.

This is a triuolous excuse, and but an idle euasion; for
Ido-

Idolatrie is forbidden not onely in the minde, but the whole man; and we must glorifie God both in body and soule, 1 Cor. 6. 20. and God commends those, that neuer bowed their knees to Baal; And the Prophet saith, We must lift up our hearts with our hands to God in the heauens, Lam. 3. 41. both to God, neither to Idols,

Obiect.

But what say you to the example of Paul; who, to the Iewes, became as a Iew, that he might winne the Iewes, to them that are under the law, as under the law, that hee might gaine them that are under the law; to those that are without law, as without law, that he might gaine them that are without law; to them that were weake, he became as weake, that hee might gaine the weake; Hee was made all things to all men, that he might by all meanes saue some, 1 Cor.

R 2

9. 20.

9. 20. 21. 22. Why then may not wee be present at their idolatrous seruices, and the like, in hope to gaine others? it seemes wee may bee any thing.

Answe.

Pauls speech, must be vnderstood wholly of things indifferent, not of things simply euill; as their Papisticall courses, and Idolatrous practises are not indifferent, but euill and wicked; *And wee must not doe euill, that good may come thereof, Rom. 3.* therefore not to be present at their Idolatries, in hope to gaine them; That their argument is worth nothing, being *à longè dissimilibus*, from things sacre vnlike; *Paul* speaking I say of things indifferent, which there are not.

Other arguments there are, which are not worth answering, as being prooued from holy

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holy Scriptures, or at least
they are taken out of the
bookes called *Apocrypha*;
which wee reiect, as not ca-
nonicall, but these which I
haue named are the maine,
and from these may be answered
the other; And thus haue
I shewed, how farre forth we
may or may not dwell with
the wicked, or communicate
with their workes.

All which should teach vs
to shunne so much as in vs
lieth, the very persons of the
wicked. and their companie;
but because as hath beene
shewen, this is impossible (*for
then wee must goe out of this
world, 1 Cor. 5. 10.*) there-
fore our principall care must
be, to learne to know them
and obserue them, and in no
case to communicate with
their sinnes, or to bee parta-
kers of their euill deedes; *ra-
ther choosing with Moses, to*

suffer affliction with the people of God, than with the wicked to enjoy the pleasures of sinne for a season, &c. Heb. 11. 24. 25. 26. Yea, we should rather die, and be afflicted with any torments, and suffer any punishment, than to communicate with Idolatrous worships, and other workes of darknesse; as Shadrach, Meshach, and Abednego, had rather be cast into the hot furnace, then worship the golden image, Dan. 3.

Having now finished to the full this Dethortation, and answered such questions and doubts as are commonly alledged to the contrarie, Now I come particularly to the Reasons which the Apostle laieth downe to dissuade vs from this fellowship, and communication with the sins of others. First, *because they are workes of darknesse; therefore*

fore haue no fellowship with them.

Workes of darkenes.] These words containe the first reason of this dehortation; and by workes of darkenesse, are meant the sinnes of wicked men, as wicked men themselves are termed darknes, Ver. 8. And the force of the Apostles Argument stands thus; If ye must walke as childre of light, then ye must haue nothing to doe with the workes of darkenesse. But yee must walke as children of light. Ergo. And the reason of the consequence of the proposition is this, because, there can bee no fellowship betweene light and darknes. 2. Corin. 6. 14. In which place the Apostle handleth more fully the same Argument: Be not unequally yoked together with unbelieuers; for what fellowship hath righteous-

R 4 *nesse.*

nesse with unrighteousnes, what communion hath light with darknes? and what cōcord hath Christ with Beel? or what part hath he that belongeth with an infidel? and what agreement hath the Temple of GOD with idols? Here is the maier proposition, and reasons, *Verses 14, 15, 16.* But yee are the Temple of the living God, as God hath said, I will dwell in them, and walke in them, and I will bee their God, and they shall bee my people. Here is the assumption, and his confirmation, *Vers. 16.* Wherefore come out from among them, and bee yee separate, saith the Lord, and touch not the uncleane thing, and I will receiue you. Here is the Conclusion, with a promise. *vers. 17, 18.* Nothing can be more cleare than this place. Againe, the like Argument is vied, *1. Corinth. 10. 20, 21.* which may thus bee framed.

If

If yee cannot drinke the cup of the Lord, and the cup of deuils, nor bee partakers of the Lords Table, and the table of deuils; then haue no fellowship with deuils. But ye cannot drinke the cup of the Lord, and the cup of deuils, &c. Therefore haue no fellowship with deuils. Doe wee prouoke the Lord? verse 22. From both which places, this generall doctrine concerning all societie with the wicked in their sinnes, may bee raised; viz. That the externall profession of impiety and wickednesse, cannot stand with the nature of godlinesse; but that God is most highly prouoked to anger, when wee doe partake with the wicked in their wicked workes, especially in Idolatry, and false worships. And this for the scope of the place.

Workes of darkenesse.] By workes of darknes, are meant

all kinde of sinnes, whether against the first Table, or second; What they are, the Apostle sets down in this chapter and else-where: In this chapter, *Fornication*, and all *uncleannesse*, *couetousnesse*, *filthinesse*, *foolish talking*, *iesting*, *whoredom*, *idolatry*, *vers. 3, 4, 5*. Again, *Rom. 13. 12, 13*, *rioting*, *drunkennesse*, *chambering*, *wantonnesse*, *strife*, *enuying*, and the like, are the workes of darknesse, which he would haue vs cast off; And thus all other sinnes of wicked men whatsoeuer are called workes of darkenesse, according to the best expositions, ἔργα τοῦ σκοτοῦ εἶναι πάντα ἀμαρτίαν, that the workes of darkenesse are eue-ry sinne. Now sinnes are called workes of darkenesse in many respects.

1.

First, because they come from the deuill, the prince of darkenesse, and authour of all

all euill, *Who is a murtherer from the beginning, and abode not in the trueth, because there is no trueth in him; when hee speaketh a lye, hee speaketh of his owne; for hee is a liar, and the father of it. Iohn 8. 44.* and so of all other sinnes, the deuill is the father of them, and the authour of them, if not alwayes effectiuelly, yet suggestiuelly, and occasionally; and that of *Iob*, may well bee applied to the deuill, *That hee is a King ouer all the children of pride. Iob 41. 34.* and this is a true polition, *Diaboli suggestione fere omne peccatum peragitur*, Almost euery sinne is accomplished through the suggestion of the deuill; and in this sense the wicked are said to see the workes of their father the deuill. *Iohn 8. 38. viz.* when they see and perceiue his suggestions in their hearts; thus hee is called the father

father of the wicked, not, qui generat per originem, sed imitationem; not originally, but by imitation; The wicked are of their father the deuill, and the lusts of their father, they will doe. Iohn 8.44. imitating him especially in two things, viz. in murther, and lying, as followeth; From all which it appeares plainely, that sinnes, and sinfull workes, are the workes of the deuill, and the doers of them his children; and therefore, Saint Iohn saith, Hee that committe:h sinne, is of the deuill: for the deuill sinneth from the beginning, for this purpose the Sonne of God was manifest, that hee might destroy the workes of the deuill. 1. Iohn 3. 8. In this the children of God are manifest, and the children of the deuill; whosoever doth not righteousness is not of God, neither hee that loueth not his brother; and so consequently they are

are of the deuill. 1. Iohn 3. 10.
 Christ told the unbeleewing
 Iewes, that they doe the workes
 of their father the deuill; and
 that they heare not Gods words,
 because they are not of God, but
 of the deuill. Iohn 8. 41. 47.
 Thus the deuill is called, the
 prince of this world. Iohn 16. the
 prince that ruleth in the aire &c.
 Eph. 2. Where likewise hee is
 called, the spirit that now wor-
 keth in the children of disobe-
 dience. vers. 2. where wee may
 plainly perceiue, that the
 workes of the wicked proceede
 from the deuill, ruling them,
 and working all manner of
 euill in them.

But is not God the Author
 of sinne? for it is said of God
 himselfe; Is there any euill in
 the citie, and the Lord hath not
 done it? Amos 3. 6. I the
 Lord create euill, I doe all these
 things, I create darkenesse. Esay

Obiect.

45.7. Out of the mouth of the most high God proceedeth euill. Lam. 3. 38. It may be thought that workes of darkenesse then, come rather from God, than the deuill.

Ans.

None of those places proue that God is the Authour of sinne; neither is the word Sinne once named, but the word Euill. *Omnis actio ut est actio, est a Deo, sed non malum actio.* Euery action, as it is an action; may be said to be of God; but the euill of the action is not of God, but of the deuill: Secondly, Euill is two-fold: *Malum culpa*, the euill of the fault; and this is meerely and simply euill, void of all respect of good; and this is sinne; but none of the former places speake of this euill. *Malum pene*; the euill of the punishment; as crosses, affliction, sicknesse, aduer-

aduersitie, and the like; and of this euill, God is Authour; and this onely is meant in all the former places allcadged; and this is not absolutely euil, but hath some respect of good; Of this euill *Iob* speaks, *Shall wee receiue good at the hands of God, and not euill?* (meaning the euill of aduersitie.) *Iob* 2. 10.

But God foreseeing, that both men and Angels would fall, might haue preuented it, but hee not hindering it, may seeme to be the cause of their fall, and so of sinne.

Obiect.

If God had been bound to haue hindered their fall, and did not, he might haue been said to bee accessary to their fall; but GOD is an absolute Lord, not bound to any action, nor to giue a reason of any. *Quest.* : But why did not

Answ.

not God confirme them in grace ; and giue them the will and perseuerance it selfe?

Answ. GOD gaue them a power to will and perseuere, but not the will and perseuerance it selfe, because hee would not ; so he could haue preuented their fall ; but hee would not ; and so I may say, hee could not, because his power depends vpon his will, not his will vpon his power.

Quest. But why would not God?

Answ. O vaine man, who art thou that pleadest with God? &c. *Rom.* 9, 20, 21, 22.

This is the first Reason ; Workes of darkenesse, because they proceede from the deuill, the Prince of darkenesse.

And it is as if the Apostle should haue said, I would haue you to conformance your selues to bee like your heavenly Father, walking as children

dren of light ; Now , *God is light, and in him is no darkenes at all. 1. Iohn 1. 5.* As then you will approoue your selues to bee Gods children , as you professe your selues to bee ; *Then haue nothing to doe with any one worke of darkenesse , for then yee haue no fellowship with God, if yee walke in darkenesse. 1. Iohn 1. 6.* but yee haue fellowship with the deuill , and his sonnes you are, if yee doe the workes of darknes, which come from him; As you will bee loth to bee accounted the deuils darlings , haue no fellowship with the workes of darkenesse.

Secondly ; Sinnes are workes of darkenesse, because they are practised by those who are darkenesse , viz. the wicked; Thus all not conuerted are called darknesse : *Yes were once darknesse. Ephes. 5. 8. They walke in the vanity of their minde*

minde, hauing their vnderstanding darkened through their ignorance, because of the hardnesse of their hearts. Ephes. 4. 17, 18.

Thus they are darkened in ignorance and errour, wanting faith in their vnderstanding; the heate of loue in affection; and all shew of good in their example & conuersation; The whole way of the wicked is a darknes. Pro 4. 19. They are in darknes, & walke in darknes, & yet they boast of fellowship with God, for they are liars, & do in the trash. 1. Ioh. 3. 6. Thus they are called the darknes; The light shined in darknes, and the darknes cōprehended it not. Ioh. 1. 5. Christ is the true light, the lighteth euery man that cometh into the world, but the world (that is, the wicked) neither know him, nor receiue him. Ioh. 1. 9. It is Gods iudgement vpon them, that seeing, they perceiue not, hearing they vnderstand not,

not, their eares are dull of hearing, and their eyes haue they fast closed, lest they should see with their eyes, and heare with their eares, and understand with their heart, and should bee conuerted, and God should heale them. *Esay 6. 9. Acts 28. 26, 27.* Thus David prayed, Let their eyes be darkened, that they may not see. *Psalme 69. 23. Rom. 11. 10.* God hath giuen them a spirit of slumber, eyes that they should not see, eares that they should not heare unto this day. *Romans 11. 8.* The Lord hath poured out upon them the spirit of deepe sleepe, and hath closed their eyes. *Esay 29.* Wherefore, vnlesse you will bee counted among the wicked, haue no fellowship with the workes of darkenesse; for it is their property onely to commit them; for the righteous doe no iniquity. *Psal. 119. 3.* He that is borne of God, doth not commit sin. *1. Ioh. 3. 9.* Third-

Thirdly; Sinnes are works of darkenesse, because they loue darkenesse, and hate the light: This puts a difference betweene the godly and the wicked, beleeuers and vnbeleeuers; *Christ came a light into the world, that whosoever beleueth on him should not abide in darkenesse. Iohn 12.46.* Here is a true and infallible note of a true beleeuers, viz. to come out of darkenesse of sinne, ignorance, and error. *And hee that doth trueth, cometh to the light, that his deeds may bee made manifest, that they are wrought in God. Ioh. 3. 21.* Lo, another marke of the godly: On the contrary; *He that beleueth not is condemned already, because he beleueth not in the Name of the onely begotten Sonne of God; And this is the condemnation, that light is come into the world, and men loued darknesse, rather than light, because*

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because their deedes were euill.
For euery one that doth euill, hateth the light, neither commeth to the light, lest his deedes should be reprooued, *Ioh. 3. 18. 19. 20.*

Loe here, three brands of a wicked man : 1. he belieueth not in Christ : 2. hee loueth darkenesse : 3. he hateth the light. They loue darkenesse, because they loue to doe all things in secret, as *Paul* saith, *It is a shame to spake of those things which are done of them in secret, Ephes. 5. 12.* They that sleepe, sleepe in the night, and they that be drunke, are drunke in the night. *1 Thes. 5. 7.*

Thus adultery, fornication, vncleannesse, wantonnesse, whooredome, loue darkenesse, and delight to be in secret; And wheras a childe of five or sixe yeares olde would fray them, and make them not to dare to attempt such

such wickednesse, yet the all-seeing eye of God doth nothing daunt them, and so it is with drunkards, theeuers, murderers, and the like; who commit such villanies for the most part in secret. *Thus, the young man was overtaken by the whoore, in the evening, in the twi-light, in the blacke and darke night, Proverb. 7. 9. 10. They love euill more then good, and lysing rather then to speake righteousness; yea, their tongue loneth all denouncing words, Psal, 52. 3. 4. Againe, they hate the light. First, Christ, who is the true light. Secondly the godly, who are light in the Lord. Thirdly, the light of the Gospell, because it layeth open, discouers, and reprooueth their euill deedes. Fourthly, Gods Ministers, who are the lights of the world; Fiftly, the light of an holy example; as wee may reade. They hated Christ,*

Christ, Ioh. 15. 18. the godly,
Ioh. 15. 19. Gods Ministers,
Math. 10. 22. the light of the
Gospell, Ioh. 3. 20. holy exam-
ple, falsely accusing our good con-
uersation in Christ, 1 Pet. 3.
16. Prou. 29. 27.

4.
Sinnes are workes of darke-
nesse, because they infatuate and
besot the wicked, as doth darke-
nesse; As a man that walketh
in a darke night, cannot see
to doe any thing, nor knowes
not which way to goe, but
stumbleth at euery thing, and
knoweth not whether hee
goeth, or where he is, because
the darkenesse blindes him;
Euen so, saith Salomon, The
way of the wicked is as darke-
nesse, they know not at what they
stumble, Prou. 4. 19. Hee that
hateth his brother is in darke-
nesse, and walketh in darkenesse,
and knoweth not whether he go-
eth, because that darkenesse
hath

hath blinded his eyes, 1 Iohn 2.
 11. for he that walketh in darke-
 nesse, knoweth not whether he
 goeth, Iohn 12. 35. Thus
 through drunkennesse,
 whooredome, couetousnesse,
 and the like, a number are so
 besotted, that for their liues
 they cannot leaue them, but
 rather resolute to liue in them;
 The drunkard shal say, they haue
 beaten mee, and I was not sicke,
 they haue striken mee, and I
 felt it not, when shall I awake?
 I will seeke it yet againe, Prou.
 23. 34. 35. Loe how they
 are besotted; The whoore with
 much faire speech caused the
 young man to yeeld, with the flat-
 tering of her lips; she forced him,
 then marke; He goeth after her
 straight way, as an Oxe goeth to
 the slaughter, or as a foole to the
 correction of the stockes, till a
 dart strike through his liner, as
 a bird hasteth to the snare, and
 knoweth not that it is for his life,
 Prou.

Prov. 7. 21. 22. 23. Loe how
fearefully and dangerously he
is besotted; and no maruell
they bee thus besotted with
sinne, seeing as *Paul* saith,
They walke in the vanity of their
minde, hauing their understand-
ing darkened, being alienated
from the life of God, through the
ignorance that is in them, be-
cause of the blindenesse of their
hearts, who being past feeling;
haue given themselves ouer vnto
luciuosnesse, to worke all vn-
cleannesse with greedinesse, *E-*
phes. 4. 17. 18. 19. Thus in
regard of this besotting, the
wicked are often termed
fooles, *The foole walketh in*
darkenesse, *Eccles. 2. 14* *I said*
vnto the fooles, deale not so foo-
lishly, &c. *Psal. 75. 4.* *I was*
envious at the foolish, when I saw
the prosperity of the wicked,
Psal. 73. 3. Remember how
the foolish man reproacheth thee
daily, O God, *Psal. 74. 22.* and

S very

very oft in the Psalmes. Saint Paul calleth them, *unreasonable men*; Pray that wee may bee *deliuered from unreasonable and wicked men*, 2 Thes. 3. 2. They will not bee learned, nor understand, but walke on still in *darkenesse*, Psal. 82. 5. And their *foolish heart is darkened*, Rom. 1. 21. &c. where ye may read at large of the *fottishnesse* of wicked men by sinne.

5.

Fifthly, Sinnes are called *workes of darkenesse*, because they end in darkenesse; As they are practised here in the *Kingdome of darkenesse*, so they shall end hereafter in *utter darkenesse*; They come from *spirituall darkenesse*, they loue *materiall darknesse*, they tend to, and end in, *eternall darkenesse*; Cast ye, saith Christ, the *unprofitable seruant into utter darkenesse*, there shall be *weeping, and gnashing of teeth*,

teeth, *Math. 25.* And hee that had not on the wedding Garment, was commanded to bee bound hand and foote, and taken away, and cast into utter darknesse, *Math. 22. 13.* The children of the Kingdom shall bee cast out into utter darknesse, *Math. 8. 12.* There is a two-fold darknesse, 1. Inward, as blindenesse of minde; 2. Outer darknesse, which is the eternall night of damnation. This is the end of all, and euery sinne, without repentance; For, euery sinne deserues it, *Euery transgression deserues the iust recompence of reward, Heb. 2. 2.* that is, eternall death, for the wages of sinne is death, *Rom. 6.* What fruit had ye then in those things, whereof ye are now ashamed, for the end of those things is death, *Rom. 6. 21.* To the wicked, the mist of darknesse is reserved for ener, *2 Pet. 2. 17.* For if God spared not the

S 2 An-

Angels that sinned, but cast them
downe to hell, and deliuered
them into chaines of darkenesse,
to be reserved vnto iudgement,
The Lord then knoweth how to
reserve the vniust vnto the day of
iudgement to be punished, &c.
2 Pet. 2. 4. and 9. To whom is
reserved the blacknesse of darke-
nesse for euer, Iude 13. Verse.
The wicked are compared to bry-
ars and thornes, which are re-
iected, and nigh vnto cursing,
whose end is to be burned, Heb.
6. 8. Whose end is destruction,
Philip. 3. 19. that is, eternall
damnation, which is a sepa-
ration of soule and body
from God, and an adiudging
of them both, to perpetuall
torments in hell fire, with the
diuell and his angels. And
thus much of the seuerall rea-
sons, why sinnes are called
here *workes of darkenesse*; Now
briefly of the Application &
Vses of this vnto our selues.

From

From that which hath *Obfer.*
 beene spoken concerning
 workes of darkenesse, wee
 may obserue, what an horri-
 ble, and abhominable thing
 Sinne is; it is most odious,
 and accursed; It makes a man
 bondslawe to Sathan; a prey
 for the Diuell; seruant to it
 selfe; an hater of God him-
 selfe; delighting in nothing
 that good is; It makes a man
 blinde, foolish, impious; for-
 tisf; darkening the whole
 man, beginning in darkenes,
 and ending in vtter darke-
 nesse, *where shall be weeping and*
existing of teeth; This is all
 the good that sinne doth; and
 howsoever wicked men will
 not beliene this, but flatter
 themselues in their mischiefe,
 and goe on still in their wic-
 kednesse, walking on still in
 darkenesse, yet the time shall
 come, as true as God hath

spoken it, when these shall goe away into perpetuall torments, the reward of workes of darkenesse, *Math. 25. 46.* where they shall howle and cry in vtter darkenesse, woe and alas, that euer we were borne, thus to be tormented in this flame, neuer to be quenched, Thus we may see Sinne as it were anatomized before vs and vnmasked, and laid open in his colours, to the astonishment and amazement of all that take pleasure therein, *who shall bee damned, 2 Tbes. 2. 12.*

Vse. 1.

How should the consideration of this mooue vs to make conscience of euery sinne, to hate it to the death, to loathe and abhorre it, to be quite out of loue with it, as being the bane of our soules, and the cause of the destruction both of body and soule?

Wee

We are not of the night, nor of darknesse, therefore let vs not sleepe in sinne, as doe others, but let vs watch, and be sober, 1 Thes. 5. 5. 6. And that knowing the time, that now it is high time to awake out of sleepe, &c. Let vs therefore cast off the works of darknesse, and let vs put on the armour of light; Let vs walke honestly as in the day, not in rioting and drunkennesse, not in chambering and wantonnesse, not in strife and enuying, Rom. 13. 11. 12. 13. And for the better doing of this, wee must follow our sauiour Christ, in conforming our selues to bee like him, who saith: *I am the light of the world, he that followeth mee shall not walke in darknesse, but shall haue the light of life,* Iohn 8. 12.

Secondly, this must teach all Gods children to blesse and praise Gods name; to shew

Use. 2.

forth the praises of him who hath called vs out of darknesse, into his marueilous light, 1 Pet. 2.9. Giuing thanks vnto the Father, which hath made vs meete to be partakers of the inheritance of the Saints in light; who hath deliuered vs from the power of darknesse, and hath translated vs into the kingdome of his deare Sonne, Colos. 1. 12. 13. whereas otherwise wee might haue perished in vtter darknesse; And this of the first Reason.

The second Reason why wee must not communicate with the sinnes of others, is, because all sinnes are vnfruitfull; *Haue no fellowship with vnfruitfull workes of darknesse.*

[*Vnfruitfull workes.*] That sinne is altogether vnfruitful, as it appeares here in the Text, so it is confirmed by other places of holy Scripture, shewing there is no profit in sinne. *What fruit had ye then* (saith

(saith Paul) in those things, whereof ye are now ashamed? for the end of those things is death, Rom. 6. 21. In which place wee may obserue a threefold Proposition, concerning sin, 1. euery sinne is vnfruitfull, 2. euery sinne is shameful, 3. euery sinne is mortall. Here is a great losse. no fruit, a bad end; yea, euen then, when they tooke most delight and pleasure in sinne, and gaue themselves ouer most of all to the seruice of sin, euen then, saith Paul, yee had no fruit in sinne. Saint Paul exhorteth, to maintaine good workes for necessary uses, that wee be not vnfruitfull, Tit. 3. 14. where hee doth intimate thus much, that as good workes make vs fruitfull, so euill workes, or want of workes, make vs vnfruitfull and vnprofitable. Hee that receiued his talent, and did no good with it, is called the vnprofitable

S 5

profitable servant. *Matth. 25. 30.* The hope of the wicked is vaine, their labours vnfruitfull, their workes vnprofitable. *Wisd. 3. 11.* Their thoughts are vaine, their words idle, their workes sinfull, all both sinful and vnfruitfull, and therefore vnfruitfull, because sinfull, as in the Text. It was *Salomons* conclusion, *All is vanity, and there is no profit vnder the Sunne. Eccles. 2. 11, 22. and 1. 2, 3. and 3. 9.* at large in that booke.

Obiect.

But it may bee objected; How can sinne be called vnfruitfull, whereas, a number get great gaine, and enrich themselues by sinning, as by Lying, Stealing, Whoring, and Bawdery, Cruelty, Oppression, Bribery, Extortion, Couetousnesse, Vsury, False dealing, Deceitfull Weights and Measures, and the like?

many

many come to great wealth by these; sinne therefore is profitable.

Ans.

This is no true gaine, neither doth it profit any, but beeing gotten by vnlawfull meanes, is both wicked and abhominable; and as the Fathers commonly say, *Nil prodest lucrificare temporalia, si perdantur eterna*: It nothing profiteth to gaine temporall things, and to lose eternall; *For what is a man profited, if hee shall gaine the whole world, and lose his owne soule? Matth. 16. 26.* So, what profit doe yee call that, when men get neuer so much, by the forenamed sinnes, and afterwards lose their soules for their labour?

The scope of the Apostle here, is to stirre vp the faithfull to fruitfulnessse, and to leade

leade their liues fruitfully and profitably, that so they may walke proouing what is pleasing to God; As if he should haue said, Yee cannot possibly please God, neither can your conuersation bee answerable to your profession, if you communicate with wicked men in their sinnes, which are altogether vnfruitfull. This place is well explained, Col. 3. 1. 9, 10. beeing in effect all one; there the Apostle saith, *Wee cease not to pray for you, and to desire you, that yee might be filled with the knowledge of Gods will, in all wisdom and spirituall understanding: That ye might walke worthy of the Lord, vnto all pleasing, being fruitfull in euery good worke, &c.* What is this, I say, but the same with this Text, *Walke-proouing what is well-pleasing to GOD, And haue no fellowship with vnfruitfull*

full workes? If we would walke worthy of the Lord, and as becommeth our profession, then we must learne to know his will, and please him; If wee would please him, then wee must be fruitfull in euery good worke; If wee would bee fruitfull in euery good worke, then we must haue no fellowship with the sinnes of the wicked, for they are all vnfruitfull; yea, howsoeuer our profession is, if we liue in the practise of these vnfruitfull workes, or haue the least communion with them, Wee may professe wee know God, but by our workes wee denie him, being abhominable, and disobedient, and to euery good worke reprobate. Tit. 1. 16.

It is the saying of the Apostle, All Scripture is giuen by inspiration of God, and is profitable for doctrine, for reproofe, for correction, for instruction in righte-

righteousnes, that the man of God may bee perfect, thoroughly furnished to all good workes. 2. Tim. 3. 16, 17. If all Scripture, then this of the Text, aiming at this, that men should be fruitfull; This is a faithfull saying, and these things I will that thou affirme constantly, that they which haue beleueed in God, might bee carefull to maintaine good workes, these things are good & profitable vnto men. But auoid foolishe questions, and genealogies, and contentions, and strivings about the Law, for they are vnprofitable, and vaine. Tit. 3. 8, 9. and so it is true of all other sinnes whatsoeuer, they are vnprofitable, vaine, and vnfruitful: Indeed the bad fruits and effects of sinne are manifold; and wicked men bring foorth most vile fruits in their liues and conuersations, but there is no good fruit neither in sinne nor sinners; Yee shall know

know them by their fruits; Doe men gather grapes of thornes, or figges of thistles? Even so euery good tree brings forth good fruit; but a corrupt tree bringeth forth euill fruit; A corrupt tree cannot bring forth good fruit. *Mat. 7. 16, 17, 18. &c.*

Vnfruitfull workes.] Sinnes are said to be vnfruitfull, many wayes; both in regard of God, our selues, or others; and this both in regard of soule and body, goods, or good name, as I will shew in order.

First, In regard of God; Sinne is vnfruitfull in regard of God, both in regard of himselfe. 2. in respect of his word. In regard of himselfe; 1. Because it is most iniurious vnto him; We indeede doe hurt our selues, hurt our neighbours, but the party most iniured is God himselfe,

as

as being the Law-giuer, commanding what is to be done, and forbidding what is to bee vndone; yea, as *Aquinas* saith, (God beeing infinite in greatnesse and goodnesse, infinite in might, power, maiesty and mercie,) Sinne may bee not vnfitly tearmed, as it were an *infinite iniurie*; *Dauid* seemed to haue sinned most against *Vriah*, in committing adultery with his wife, in making of him drunk, in causing him to be murdered, as wee reade at large, 2. *Sam.* 11. yet, as acknowledging, God most of all to bee iniured, beeing reproofed by *Nathan*, said, *I haue sinned against the Lord.* 2. *Sam.* 12. 13. yea, he cries out in the *Psalme*, *Against thee, against thee onely haue I sinned, and done this euill in thy sight.* *Psalm.* 51. 4 So when *Ioseph* was intised to adultery, he acknowledged

ged

ged God to bee most iniured,
and therefore would not,
durst not, saying, *How shall*
I doe this great wickednesse, and
sinne against God? Gen. 39. 9.
Thus it is said of *Ananias* and
Saphira, who told a lie; *Peter*
tells *Ananias*, *Thou hast*
not lied vnto men, but vnto God.
Acts 5. 4. yea, the deuill filled
his heart to lie to the holy Ghost.
verf. 3. Thus by sinne, God
the Father is highly displeased,
2. Sam. 11. 27. The Sonne of
God, Christ Iesus, crucified a-
fresh, and put to an open shame.
Hebr. 6. 6. The holy Ghost grie-
ued. Ephes. 4. 30. Sinne there-
fore in regard of God him-
selfe is vnfuitfull.

Secondly, in regard of
himselſe, because sinne tends
onely and wholly to the dis-
honour of his Name; Where-
as, *All things must bee done to*
the glory of God. 1. Cor. 10. 31.
sinne dishonoureth and dis-
glori-

glorifieth God. Through breaking of the Law thou dishonourest God; The Name of God is blasphemed through such. Rom. 2. 23. Thus when they knew God, they glorified him not as God, but became vaine, &c. Rom. 1. 21.

3.

Thirdly, sinne is vnfruitfull in regard of the Gospell, both in that it disgraceth the Gospell, as also in hindring vs from profiting by it. First, whereas, *onely our conuersation must bee as becommeth the Gospell of Christ. Philipp. 1. 27.* and *wee must adorne the doctrine of God our Saviour in all things. Titus 2. 10.* yet, sinne doth nothing but disgrace and discredit the Gospell, causing the same and the professors thereof to bee euill spoken of; *The word of God is blasphemed. Titus 2. 5.* Againe, the Gospell cannot profit vs, because of ignorance, vnbeliefe, want of faith,

brea- faith,&c. The Gospell was prea-
non- ched vnto them of old time, but
God did not profit them, because it
Rom. was not mixt with faith, in those
knew who heard it. Heb. 4. 2.

Fourthly, Sinne is vn-
Rom. fruitful in regard of our selues;
First, In regard of our soules;
fruit For sinne vndooeth the soule
bell for euer, it destroyeth it; both
in the in that it stoppes the way to
ring mercie, as also hindereth the
First meanes of saluation, as the
ation Word, Sacraments, Prayer,
Gos and the like; yea, though a
and man could gaine the whole
ne of world, yet its no true gaine,
ings when through sinne hee lo-
oth seth his owne soule. *Matth.*
dis- 16. 26. A wicked man may
the seeme to bee in great prospe-
ere- ritie outwardly, as *Psalms*. 73.
The 3. &c. but its no true prospe-
Ti- ritie; for hee that hideth his
bell sinnes shall not prosper. *Prou.* 28.
of 13. that is, his soule shall not
of prosper, and then woe be vn-
th,

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to them, if their soule prosper
not. Secondly, in regard of
our bodies; witnesse the ma
nifold plagues, iudgements,
punishments, lickneses, dis
eases, crosses, afflictions,
which sinne doth pull vpon
vs; as wee see plainly, ye
lamentably set forth, at large
Deut. 28. Lxxix. 26. where in
reading you shall vnderstand
It causeth death, not onely
the corporall death, but eter
nall, both of soule and body.
Destruction is from our selues
(namely for sinne.) *Hos. 13. 9.*
Man suffereth for his sinne. *Lu*
ment. 3. 39. The wages of sinne
is death. *Rom. 6. 23.* And eu
ry transgression deserueth the
iust recompense of reward. *Job.*
2. 2. Destruction shall bee to
the workers of iniquitie. *Prou.*
10. 29. The peruercenesse of
transgressors shall destroy them.
Prou. 11. 3. Infinite are the
proofes hereof, that sinne is
most

most vnfruitfull both in regard of soule and body, as beeing most hurtfull to both. Thirdly, in regard of our goods and outward estate; for either it hindereth, from receiuing good at Gods hand; or else causeth a curse vpon them being receiued; either outward things shall not goe well with vs, or they shall bee as snares vnto vs, heaping vp wrath against the day of wrath. Your iniquities haue separated betweene you, and your God; and your times haue hid his face from you, that he will not heare, &c. Esay 59. 2, 3. If a nation doe euill in Gods sight, that it obey not his voyce, then God will repent of the good, wherewith hee sayd hee would benefit them. Ier. 18. 10. If yee will not heare, and if yee will not lay it to heart, to giue glory vnto my Name, saith the Lord of hostes, I will
euen

euen send a curse vpon you, and
 will curse your blessings, yea, I
 haue cursed them already, be-
 cause yee doe not lay it to heart;
 Behold, I will corrupt your seed,
 &c. Malac. 2. 2. &c. Fourth-
 ly, In regard of our good
 name; Sinne brings vpon vs
 nothing but bad report,
 shame, disgrace, reproach,
 yea, such as wil neuer be done
 away. Hee that committeth
 adultery with a woman lacketh
 understanding; hee that doth
 it, destroyeth his owne soule; A
 wound and dishonour shall hee
 get, and his reproach shall not
 bee wiped away. *Prou. 6. 33.* A
 wicked man is loathsome, and
 commeth to shame. *Prou. 13. 5.*
 What fruit had yee then in those
 things, whereof ye are now asha-
 med? *Rom. 6. 21.* Thus, Enill
 pursueth sinners. *Prou. 13. 21.*
 The curse of the Lord is in the
 house of the wicked. *Prou. 3. 33.*
 And sinne is a reproach to any
 people.

people. *Prou. 14. verse 34.*
In a word; Sinne is vnfruit-
full in regard of others: For
thereby wee doe greatly of-
fend the weake brethren,
kandalize the Church, and
harden the wicked in their
sinnes, and confirme them in
their wickednesse; By sinne,
wee lay a stumbling blocke
in the way, and cause others
to fall; *A violent man entiseth
his neighbour, and leadeth him
into the way that is not good. Pro.
16. 29. Wicked men sleepe not,
except they haue done mischief,
and their sleepe is taken away,
unlesse they cause some to fall.*
Prou. 4. 16. How vnprofita-
ble and vnfruitfull all these
wayes are, appeareth. For he
that offendeth one of the litle ones
that beleene in Christ, it were
better for him that a milstone
were hanged about his necke,
and that hee were drowned in
the depth of the sea. *Woe unto
the*

the world because of offences,
*Woe to that man by whom the
 offence commeth. Matt. 18. 6, 7.*
 And when wee harden and
 confirme others in sinne,
 what is this, but to iustifie the
 vngodly, which is abominati-
 on to the Lord? *Prou. 17. 15.*
 yea, such are accursed, *Prou.*
24. 24. Esay 5. 23. Briefly;
 what is the cause of subuersi-
 on of Kingdomes, alteration
 of Princes, and the like? is it
 not sinne? *For the transgressi-*
on of a land, many are the
Princes thereof. Prou. 28. 2.
 But what shall I say more? I
 cannot sufficiently expresse
 the vnfruitfulnesse of sinne;
 but as the Text hath it, so *Sal-*
omon confirms it, *Treasures*
of wickednesse profite nothing.
Prou. 10. 2. And thus I end
 this Doctrine: The Vses fol-
 low.

Vse. 1.

Is sinne so vnfruitful? This
 then

then sheweth the folly, and condemneth the madnesse of wicked men, who giue themselves to nothing more than sinne, wherein is no profit at all, and neglect godlinesse, which is greatest gaine. 1.Tim. 6.6. Let all such remember, if a man must giue account for every idle word. *Matth. 12. 36.* much more for every idle, vnfruitfull and vnprofitable worke; For every tree that bringeth not forth good fruit, is hewen downe, and cast into the fire. *Matth. 3. 10.* The vnprofitable seruant shall bee cast into utter darkenesse, where shall be weeping and gnashing of teeth. *Matth. 25.* and yet to see the madnesse of men, as *Salomon* speakes, that fooles make but a sport of sinne. *Prou. 19. 23.*

Let vs auoid every sinne, and the occasions therof, and labour to become godly,

T practi-

Ite. 2.

practising good workes, and bringing forth fruits of godlineſſe, this will make vs that wee ſhall not bee vnfruitfull. For godlineſſe is profitable in all things, hauing promiſe of life that now is, and of that which is to come. 1. Tim. 4.

Let vs learne to maintaine good workes for neceſſary uſes, that we be not vnfruitfull, Tit. 3. 14. This is a faithfull ſaying, and theſe things I will that thou be firme conſtantly, that they which haue belieued in God, might be carefull to maintaine good workes, theſe things are good and profitable vnto men; as Tit. 3. 8.

Laſtly, this muſt teach all to repent heartily of their vnfruitfulneſſe, idleneſſe, and vnprofitableneſſe, as knowing that if we liue and die in vnfruitfulneſſe, our caſe fearefull and damnable, hath beene prooued; Be

forth therefore fruits meete for
repentance, *Math. 3. 8.* And
so, I pray God, that ye may walke
worthy of the Lord, unto all plea-
sing, being fruitfull in euery good
worke. *Coloss. 1. 9, 10.*

And thus much of the Fift
Sermon, and the Second
Steppe of the Christian
mans Walke.

T 2

THE



THE
T H I R D
S T E P P E , and
sixt S E R M O N .

Text. { *But reprove them
rather; Ephes. 5. 11.*



Hitherto of the Dehortation; Now follows the second part of this vertic, viz. an Exhortation, *But reprove them rather*; In the former the Apostle dehort; first, from doing the former evils mentioned; secondly, from communicating

ting with those that do them;
thirdly, in these words hee
exhorts to a contrary dutie, to
reprooue sinne; which is not
barely, but emphatically pro-
pounded, as the word (*rather*)
doth import; as if he had said,
So farre be it from you, that
yee should in any case com-
municate with such vnfruit-
full workes of darkenisse, as
that yee ought rather to re-
prooue them than to haue
the least to doe with them,
and that, by conuincing the
doers of them, that such
workes are altogether euill,
vnfruitfull, hurtfull, yea, dam-
nable, and therefore to be a-
uoided; that others being
thus reprooued, and conui-
cted, may be brought to a
sight and knowledge of their
sinnes, and so repent and be
saued, and not suffered to run
on headlong in their sinnes
to their owne destruction, as

many doe for want of re-
prooffe; From this Dehortati-
on and Exhortation thus ioy-
ned together, ariseth a two-
fold obseruation.

Obfer. I.

First, hence I gather, that
it's not sufficient. not to doe
euill, but we must doe good;
It is a fault in a number, that
please themselves in this, that
they are not such notorious
euill liuers as many are, yea,
but obserue them well, they
doe no good; *But, as we must
cease to doe euill, so wee must
learne to doe well, Esay 1. 16.
17. As wee must put off the old
man with his workes, which are
corrupt, so wee must be renewed
in the spirit of our mindes, and
put on the new man, &c. As
we must not lye, so we must speake
truth; As we must not steale, so
we must labour rather, working
that which is good, &c. Ephes.
4. 22. to the end. As we must*

dy

dye vnto sinne, so wee must liue vnto righteousness. As wee must not communicate with vnfruitfull workes of darkenesse, so we must rather reprove them.

Who so will reprove sinne, must not be tainted with euill; neither communicate with euill; We must first put in practise the Dehortation, before wee can well performe the Exhortation; *We must first pull the beame out of our owne eye, before wee can see to pull the mote out of our brothers eye, Math. 7.5.* We cannot reprove sinne in others, and bee as bad our selues, either doing euill, or communicating with it; but of these by the way, and more fully afterwards.

Obfer. 2.

But reprove them rather,]

These words containe the Third Steppe of the Christian Mans Walke; alluding to

a third property of the Sun. As the Sunne by her light, doth discover, lay open, and make manifest, things in secret and vnknowne, (*For it is light that maketh all things manifest, Ephes. 5. 13.*) So Christians who are made light in the Lord, should labour to discover the sinnes of others vnto their faces, conuincing them, that they are thus and thus guilty of this and that sinne, and make it manifest to the shame of the doer, and so to reprove him for it, seeking the glory of God in the good of our brethren.

In handling of these words, I obserue two things concerning Christian reproofe. 1. The Matter. 2. The Manner. In the Matter it selfe, consider three things, 1. the dutie, *Reprove.* 2. who must reprove? *The children of light*, as appears from 8. Verse 3. What

3. What must be reprovued?
viz. not so much the persons
 of men, as their sinnes; *But*
rather reprove them. First of
 the dutie.

Reprove.] This word in the
 originall is more significant,
 than can be fitly expressed in
 one English word; and there-
 fore in diuers places of holy
 Scripture it's diuersly transla-
 ted, yet all tending to the
 same effect; Commonly, in
 this sence; to reprove, as
 here, and else-where; and thus
 it is taken either actiuely, or
 passiuely; Actiuely, as here,
 and 2 *Tim.* 4. 2. ἐλεγξον, re-
 prooue: Passiuely, as *Iohn* 3. 20.
He that doth euill, commeth not
to the light, ἵνα μὴ ἐλεγχθῇ τὰ
 ἔργα αὐτοῦ; *lest his deedes*
should bee reprovued. Some-
 times it is translated to rebuke,
 which is somewhat different
 from the former, as may ap-

peare by Pauls words, distinguishing them; 2 Tim. 4. 2. Reproue, Rebuke, &c. thus it is. 1 Tim. 5. 20. Them that sinne, ἐλεγχε, rebuke before all; and many other places. But most properly, the word (ἐλεγχειν) signifies to convince, and thus it is often used; as 1 Cor. 14. 24. If all prophetic, and there come in one that beleeueth not, or one vnlearned, ἐλέγχεται ὑπο πάντων, he is convinced of all; So it is taken passiuely; so, Tit. 1. 9. A Bishop must be able to exhort by wholesome and sound doctrine, καὶ τοὺς ἀντιλέγοντας ἐλεγχειν, and to convince the gainsaiers. So, Iam. 2. 9. If ye haue respect to persons, yee commit sinne, ἐλεγχόμενοι ὑπο τῶ νόμου, &c. being convinced of the law, as transgressors. So, Epist. Iude, and 15. Verse. Christ commeth with ten thousands of his Saints, to execute iudgement upon
al,

all, καὶ ἐλέγξει, &c. to convince
all that are ungodly, & thus it is
taken actiuelly. All which sig-
nifications, laid together, the
sence is this. Conuince them
in their consciences of the
fore-named sinnes, as forni-
cation, all vncleanneſſe, co-
uetouſneſſe, filthineſſe, foo-
liſh talking, ieſting vnſeeme-
ly, idolatry, and the like;
Conuince them, I ſay, that
they are altogether euill, vile,
abominable, vnfruitfull, and
without repentance, damna-
ble, and therefore to be auoi-
ded; and ſo thinke it not ſuf-
ficient, that you auoid them
in your ſelues, but they be-
ing ſo conuicted, proceed to
reprooue and rebuke them,
and as occaſion ſhall ſerue,
correct them, labouring by al
meanes to bring them out of
thoſe ſinnes, and not ſuffer
them to periſh in their ſinnes.
And this for the meaning.

Hence

Obfer. 1.

Hence I obserue in the first place, that it is the dutie of euery Christian in generall, and each one in particular, to reprove the finnes and vices of these times, which wee shall see to bee in others, as well as to auoide them in our selues; This is that Christian zeale that ought to be in euery one, not to endure euill; not to suffer sinne to rest vpon our brethren; So zealous ought wee to be for Gods glory, and so louing vnto our brethren, as by Christian reproofe to stop the course of sinne. *We are redeemed by Christ from all iniquitie, to be a peculiar people, zealous of good workes, Tit. 2. 14.* Now, one maine good worke, is Christian reproofe. This is strictly enjoyned by God himselfe, saying, *Thou shalt not hate thy brother in thy heart;*

heart; thou shalt in any wise re-
buke thy neighbour, and not suf-
fer sinne upon him, *Leuit. 19.*

17. Whence we may gather,
That, as not reproofing, is a
signe of hatred of our bro-
ther, so reproofing is a
meanes to make men leaue
their sinnes. It is cruelty vn-
to men; and vnkindenesse
towards God, not to reprove
sinne; cruelty to men, because
wee knowing and seeing it,
yet suffer them to perish, and
will not hold them backe, so
much as we can, when we see
them straying to their owne
destruction: Vnkindenesse
towards God, because wee
seeke not Gods glory in the
good of our brethren, wee
shew no dislike of their sins,
we are not grieved with *Le.*
at their wicked conversati-
ons, We are but disloyall and
unfaithfull subjects to our
heauenly King, when we suf-
fer

fer any to speake euill of him, or doe euill against him, and yet wee will neuer set our selues against them; Wee are but vnkinde and dishonell children, who will heare so good a Father, so wronged, and we not to seeke to maintaine his glory; yea, it is a despising of Gods Maiestie, when wee rebuke not mens vices.

Vc. 1.

This especially concerne Ministers, to be diligent and painefull in Preaching the Word, giuing the people warning, and reproouing their vices; This hath beene the vsuall praetise of all the Prophets and Apostles, and our Sauour himselte; Many Ministers are souly faulty in this, who sow Pillowes vnder mens elbowes, singing altogether mercy, and not iudgement; speaking pleasing things.

things, and either for fauour, feare, or affection, neither will nor dare reprocue their peoples sinnes; or if they doe, it is partially, reproouing some, not other-some; for feare of ill-will, discontent, and displeasure; thus fearing men more then God; so they may please men, care not how God is dishonoured; But let all Ministers take vp the counsell of God by the Prophet: *Cry aloud, spare not, lift up thy voice like a Trumpet, and shew my people their transgressions, and the house of Iacob their sinnes, Esay 58. 1.* Let vs take heede to that charge which Saint Paul giueth vs to discharge; *I charge thee before God, and the Lord Iesus Christ, &c. Preach the word, bee instant in season, and out of season, reprocue, rebuke, exhort with all long-suffering and doctrine, 2 Tim. 4. 1. 2.*

For

For all Scripture is profitable, for doctrine, for reproofe, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished to all good workes, 2 Tim. 3. 16. 17.

Vse. 2.

Secondly, this concernes Magistrates; as Ministers by the word, so they by the Sword must reprove sinne; They must punish sinne and vice, and seeke a reformation in the Common-wealth; A Ruler must be a terror to euill workes; Hee must not beare the Sword in vaine, for hee is the Minister of God, a reuenger to execute wrath upon him that doth euill, Rom. 13. 3. 4. And for this cause, Magistrates must take heede of partiality, bribes, receiuing of gifts, respecting of persons, and the like, which doe greatly hinder the execution of iustice, especially

especially when they are to sit in the seate of Iudgement; yea, these make them to bee so farre from reproofing and punishing of malefactors, as that rather they doe harden them in their wickednesse, and incourage them to doe euill, and they themselues become accessary to the sinnes of malefactors; Let Magistrates therefore hearken diligently vnto that good counsell of that good King *Iehoshaphat*, and the more regard it, because spoken by a King to the Iudges; *Take heed what ye doe; for ye iudge not for man, but for the Lord, who is with you in the iudgement; Wherefore now, let the feare of God be vpon you, take heed, and doe it; for there is no iniquitie with the Lord our God, nor respect of persons, nor taking of gifts, 2 Chron. 19. 6. 7. Thou shalt not wrest iudgement, thou shalt*

shalt not respect persons, neither take a gift; for a gift doth blinde the eyes of the wise, and pervert the words of the righteous; Deut. 16. 19. yee shall doe no unrighteousnesse in iudgement, thou shalt not respect the person of the poore, nor honour the person of the mightie, Leuit. 19. 15. Neither shalt thou countenance a poore man in his cause, Exod. 23. 3. Thus shall yee doe in the feare of the Lord, faithfully, and with a perfect heart, &c. And yee shall warne them that they trespasse not against the Lord, and so wrath come upon you, 2 Chron. 19. 9. 10.

Use. 3.

This condemneth the practise of many Parents, and Masters of Families, who altogether neglect this dutie of reproofing their Children and Seruants; though sinfully at the doore, and they know it daily committed by them.

them, yet are silent, winking at their faults, though most horrible, either seeing and not seeing, or seeing and not correcting; Thus though they know them to liue in daily drunkenness, whooredome, theft, pride, wantonness, dicing, and gaming, idleness; lasciuiousness, in swearing, and swaggering, in reuelling and rioting day and night, yet are so farre from this reproouing, as rather they are ready to backe and bolster them in their wicked courses, and no man must controll them; Such Parents and Masters haue a fearefull account to make at the last day; and besides, they hold their children and seruants in sinne; and in what them lieth, plunge their soules into euermlasting destruction, suffering them to runne on headlong the broad way to hell, when

as

as they may and ought to re-
claime and restraine them;
These are farre from *Dauid*
minde, who would not suffer a
wicked person in his house, *Psal.*
101. But what saith *Salomon*?
Chastise thy Sonne, while there
is hope, and let not thy soule spare
for his crying, Prov. 17. 18.
The blewnesse of the wound
cleanseth away euill, Prov. 20.
30. With-hold not correction
from the childe; for if thou beate
him with the rod, hee shall not
die; Thou shalt beate him with
the rod, and shalt deliuer his
soule from hell, Prov. 23. 13.
14. Foolishnesse is bound in the
heart of a childe, but the rod of
correction shall drine it farre
from him, Prov 22. 15. But it
is an heauy case to thinke
how many children come to
vntimely ends, some to the
Gailowes, some to the Stab,
some to make away them-
selues, for want of Parents
educa-

education in not bringing them vp in the instruction and information of the Lord; Many children may curse their parents for this, and vn-doubtedly will curse them in hell hereafter; In a word, this condemneth the most, who suffer their neighbours to sinne commonly, and either for feare, fauour, affection, or some other sinister end, neither will nor dare reprove them, where's God saith expressly, *Thou shalt not hate thy brother in thy heart, but shalt plainly rebuke thy neighbour, and not suffer sinne upon him. Leuit. 19. 17.* Yea, let all such know, that they are guilty of his sinne. *Leu. 5. 1, &c.*

Lastly, This must teach all to suffer themselues to bee reprooued, especially in the ministry of the Word. It is the counsell of Saint Paul: *Suffer the words of exhortation.*
Hebr.

Vse. 4.

Hebr. 13. 22. So say I, Suffer the wordes of reprehension, Wee must know, that if wee will bee liuely stones of the spirituall building, wee must bee first rough-hewen by the law, and then smoothed and plained by the Gospell; wee must heare of iudgement as well as mercie; wee must endure the bitter pilles of reproofe, as well as the sugar of affectionate perswasions; wee must apply as willingly the corasives of the Law, as the cordials of the Gospell, knowing what Salomon saith *Open rebuke is better than secret love. Prov. 27. 5.* *Ques.* But what if people will not suffer reproofe? *Answ.* The perill bee vpon their owne heads; the Minister hath discharged his owne soule, God by the Prophet speaketh; *If thou warne the wicked of his way to turne from it; if he*

doe not turne from his way, hee shall die in his iniquity; but thou hast deliuered thy soule. Ezek. 33.9. But this is the common fault of the most, to heare the Minister, so long as hee sing *placencia*, *id est*, pleasing things, speaking words of eloquence, vsing flattering words, sowing pillowes vnder mens elbowes; but if hee launce the sore, and touch them to the quicke, they hate him, they renounce him; They are so impudent, as hee was to *Moses*, saying, *Who made thee a ruler ouer vs? Exo. 1. 14.* or else so shamelesse and ouer-saucie, like *Korah* and his company, who told *Moses* and *Aaron*, *Yee take too much vpon you. Numb. 16. 3.* Yet God commands, *Cry aloud, and spare not, lift vp thy voyce like a trumpet; shew my people their transgression, &c. Esay 58. 1.*

Now

Now because we are backward to imbrace this doctrine of reproofe, let vs briefly obserue these reasons, to moue vs all thereunto.

1.

First; it is Gods Commandement, that sinne should be reproofed; and so it is a contempt of Gods Commandement to despise it; for God saith, *Thou shalt plainly rebuke thy neighbour, and not suffer sinne vpon him. Leuit. 19. 17.* Cry aloud and spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Iacob their sinnes. *Esay 58. 1.* Preach the word, reprove, rebuke, &c. *2. Tim. 4. 2.* Let vs all remember, it is God who speaketh out of his word by his Ministers. See therefore, that ye refuse not him that speaketh, for they escaped not, that refused him that spake on the earth,

much more shall not wee escape
if wee turne away from him that
speaketh from heauen. Hebr. 12.
25.

2.

Secondly ; Consider the
excellencie of reproofe; both
in the reproouer, and reproo-
ued. Hee that regardeth re-
proofe is prudent. *Prou. 15. 5.*
Hee is in the way of life that kee-
peth instruction. *Prou. 10. 17.*
As an earering of gold, and an
ornament of fine gold, so is a wise
reproouer upon an obedient eare,
Prou. 25. 12. Let the righte-
ous smite, it shall bee a kindnesse;
and let him reprove mee, it shall
bee an excellent oyle, or precious
balme. *Psal. 141. 5.* Reproofes
of instruction are the way of life.
Prou. 6. 23.

31

Thirdly ; Consider the
profit of reproofe. It is better
to heare the rebuke of the wise,
than for a man to heare the song
of fooles. *Eccles. 7. 5.* It may
be the song of fooles is more
V plea-

pleasing, and delightfull to the flesh, but the rebuke of the wise is more profitable to the soule. *The care that beareth the reproofe of life, abideth among the wise; Hee that beareth reproofe, getteth understanding. Pron. 15. 31, 32. Hee that regardeth reproofe shall bee honoured. Pron. 13. 18.*

4.

Fourthly; Consider the Necessitie of reproofe, and the danger of refusing it. *He that hateth reproofe is brutish. Pron. 12. 1. Hee that hateth reproofe shall die. Pron. 15. 10. Power and shame shall be to him that refuseth instruction. Pron. 13. 18. Hee that refuseth reproofe, erreth. Pron. 10. 17. Notable is that place of Salomon to this purpose; Because (saith God) you have set at naught all my Commandements, and would none of my reproofe, I also will laugh at your calamitie, I will mocke when your feare commeth*
when

when your feare commeth as desolation, and your destruction commeth as a whirle-wind, when distresse and anguish commeth upon you; Then shall they call upon me, but I will not answer; they shall seeke me early, but they shall not finde mee, for that they hated knowledge, and did not chuse the feare of the Lord; They would none of my counsell, they despised all my reproofe, Pro. 1.25, 26, 27, 28, 29, 30.

Fiftly; To hate reproofe, is a property and signe of a notorious wicked man, and of such an one, as sitteth downe in the seate of the scornfull; Who refuseth to heare the voyce of the charmer, charme hee neuer so wisely, Psal. 58.5. A scorner heareth not reproofe. Pro. 13.1. Our Sauiour Christ put this difference betweene the godly, and the wicked; For euery one

5.

V2

that

that doth euill, hateth the light, neither commeth to the light, lest his decdes should bee reproofed. But hee that doth trueth, commeth to the light, that his decdes may bee made manifest, that they are wrought in God. John 3.20,21. A scorner will hate him that reproofeth him. Prov. 9.8.

In a word; Those that hate reproofe, pull vpon themselves swift damnation, and endlesse destruction. Thus saith God to the wicked, Thou hatest instruction, and castest my words behinde thee, &c. But I will reprove thee, and set them in order before thee, Psalm. 50. 16, to 21. Thus when they shall say peace and safety, (promising to themselves most security) Then shall sudden destruction come vpon them, as traualle vpon a woman with childe, and they shall not escape. 1. Thes. 5. 3. according to that remarkable

markable saying of Salomon ;
*He that beeing often reproofed,
hardeneth his necke , shall sud-
denly bee destroyed ; and that
without remedie .* *Prou. 27. 1.*

Secondly , where's the *Obfer. 2.*
word translated , *Reprove* ,
signifieth in the originall, to
Convince ; Hence further I ob-
ferue , what is the right order
and direct course in the du-
tie of reproouing ; namely in-
tending the good of the par-
tie, to convince him in his
conscience of his fault , ma-
king it manifest , that it is a
sinne in him , and so to pro-
ceede to reprove , rebuke,
admonish ; and checke him ;
and if occasion serue, to giue
due correction ; that the par-
tie so conuicted may bee
brought to a sight of his sin,
and to amendment : It is
therefore a preposterous and
rash course suddenly to re-
V 3 prooue

prooue bluntly, without conuincing the conscience of the offender. Wee must follow the example of God himselfe in this, viz. So to reprove the partie, as to set in order before his eyes the things that hee hath done. Psalm. 50. 21. If all prophesie, and there come in one that beleeueth not, or one vnlearned, hee is conuincd of all, hee is iudged of all; and thus are the secrets of his heart made manifest, and so falling downe on his face hee will worship God, and report, that G O D is in yon of a trueth. 1. Corinth. 14. 24, 25. Without this conuincing, our reproofes will be in vaine; the party reprooued will bee more hardened, and grow more desperate, and so wee shall doe more hurt than good; besides, wee shall bee counted false accusers, and buli-bodies in other mens matters. And thus of the duty, *Reprove.* The

2.

The Second point in the matter, is concerning the persons, who *must reprove*. It is a duty which indeed concerns all men; all ought to doe it, all should doe it, though indeede all cannot: None are excepted, none exempted; for that rule is indefinite, and concerns all, *Thou shalt not hate thy brother in thy heart, but thou shalt plainly rebuke thy neighbor, and not suffer sinne upon him. Levit. 19. 17.* Here is a commaundement generall. Indeed none ought to reprove either with scandall to himselfe or others, or with hurt and hinderance to the party reprovved, because every one should bee cleare at least of open crimes, yet such are not simply freed from the performance of this duty. But more properly, and in a more speciall man-

V. 4.

ner,

ner, this dutie belongs to those that are regenerate by the Spirit of God, and truly conuerted; who are come out of their natural estate, and become spirituall; who being once darkenesse, are now made *light in the Lord*, walking as children of the light, as appeareth from the 8. verse, *Ic were once darkenesse, but now are light in the Lord, walking as children of light, proving what is pleasing to the Lord, And haue no fellowship with vnfruitfull workes of darkenesse, but rather reprove them.* They are called children of light, who being come out of the darknesse of their sinnes, ignorance and error, are renewed in the spirit of their mind, being endued with the true knowledge of God, hauing their vnderstanding enlightened, their iudgements informed, their heart and liues reformed.

formed, their wills rectified, their affections sanctified, and the whole man conformed to the will of God. As on the contrary, They are said to bee children of darkenesse, who walke in the vanity of their mind; having the understanding darkened, beeing alienated from the life of God, through the ignorance that is in them, because of their hardnesse of their heart; who beeing past feeling, have given themselves over unto lasciviousnesse, to worke all uncleannesse with greedinesse. Ephes. 4. 17, 18, 19. vnto these latter this dutie doth not so properly belong; Therefore Saint Paul directly pointeth at the parties who must re-prooue, viz. children of light, expressing himselfe plainly else-where, Brethren, if any man bee suddenly overtaken in any offence, yee which are [spirituall] restore 'uch a one in the

spirit of meeknesse, Galath. 6. 1. and in this place, *Paul* speakes not so much of re-proofe by word, as by deed, by the light of an holy life, which wicked men cannot performe.

Vse 1.

This deeply condemneth all those that haue no care of their brethren; and therefore, though they sinne openly, and commonly, yet neuer reprocue them, as thinking it a dutie not belonging to their charge, and nothing concernes them; These are right of *Caine* his disposition, *Am I my brothers keeper? Gen. 4. 9.* therefore let them sinke or swimme, what is that to vs? let them looke to it whom it concernes, for my part I will not meddle in it; This I say, is the common sinne of these times, most seuerely to be censured; for by
this

this meanes, hee which may
saue a soule, and will not,
(which often times may bee
done by this Christian re-
prooffe) doth in effect, in
what him lieth, kill and de-
stroy his brothers soule,
which indeed often-times pe-
risheth for want of brotherly
correction & reprooffe: Ma-
ny haue a care of the good of
the bodies of others, and they
are bound in conscience so
to doe; much more care
then ought they to haue of
the good of their soules, be-
ing farre more precious than
the bodie? And looke how
farre a man excels a beast, so
farre should wee regard the
good of our brethren more
than a beast. It is written, *if
we see our enemies Oxe or Ass
to wander or goe astray, we must
turne him backe,* much more
our brother going the broad
way to destruction. Now to
stirre

stirre vs vp to the performance of this durie, let vs obserue what Saint Iames saith, Brethren, if any of you doe erre from the truth, and one conuert him, let him know, that hee which conuerteth a sinner from the error of his way, shall saue a soule from death, and shall hide a multitude of sinnes, Iam. 5. 19. 20.

Use, 2.

This teacheth vs, that God doth not giue vnto vs his gifts of grace, for our selues alone, but for the good and benefit of others also; as wee are to obserue Gods Commandements in our selues, so to preserue them in others; as we are enlightened our selues, so to enlighten others, labouring to bring them to the faith, which many times is done by due reproofe, either by word, or deed, or both. This is agreeable to that, No

man lights a candle, and puts it under a bushell, but sets it on a Candlesticke, that it may giue light to all in the house, *Math. 5. 15.* signifying, that we must not conceale those gifts which God giueth vs, but employ them to the good of others; according to that remarkable saying; *When thou art conuerted, strengthen thy brethren, Luke 22. 32.* especially this concerns Ministers, as *Paul* saith, *The dispensation is giuen mee to you-ward, Ephes. 3. 2.* Unto mee the least of all Saints, is this grace giuen, that I should Preach to the Gentiles, &c. *Ephes. 3. 8.*

Thirdly, what must be reprooued? The Text saith, *Reprooue them rather; [Them.]* This may bee vnderstood, either of wicked men who are darkenette, or of their sinnes which are workes of darkenette;

Vse. 3.

nesse; In this place, the Apostle speaketh properly of their sinnes; *Haue no fellowship with vnfruitfull workes of darkenesse, but reprove them,* that is, workes of darkenesse; Sinnes then are to be reprocued. *Quest.* But may not persons themselves be reprocued? *Ans.* All that are of the visible Church, at leſt in ſhew and outward profeſſion, who are brethren in religion (though falſe brethren) if they be of the ſame particular Church, liuing vnder the ſame particular gouernement, or being of another Church, yet profeſſe the ſame religion with vs, may and ought to bee reprocued and cenſured. Thus, Kings and Princes, the mighty Potentates, Magiſtrates, Miniſters and all Superiours are ſubiect to reproofe, as well as others. Thus *Nathan* reprocued King *Dauid*, firſt, in a parable

parable, afterwards directly,
Thou art the man, 2 Sam. 12. 1.
 to 7. Thus *Azariah* the
 Priest, with fourescore more
 Priests of the Lord, that were
 valiant men, withstood King
Uzziah, and reproofed him
 sharply, for burning incense to
 the Lord, whereas it nothing per-
 tained to him, but onely to the
 Priests; *Goe out of the sanctuary.*
 say they. for thou hast trespass-
 sed, neither shall it bee for thine
 honour from the Lord God,
 2 Chron. 26. 17. 18. Thus
 Paul reproofed Peter to his
 face, Gal. 2. 11. to 15. and
 Paul bids the Colossians, to say
 vnto *Archippus*, Take heede
 to thy Ministry, which thou hast
 receined in the Lord, that thou
 fulfill it, Col. 4. 17. But on the
 contrarie, this reproofe be-
 longs not to those which are
 out of the visible Church, as
 Iewes Turkes, Pagans, and
 the like; reproofe being a
 part

part of Ecclesiasticall discipline reacheth not to such; as Paul saith, *What haue I to doe to iudge them that are without?* i. e. those that are out of the Church, 1 Cor. 5. 11. 12. And here, by the way, I obserue, that those Magistrates, Monarches, Ministers, and other Superiours, that will not endure the least reproofe, doe herein contemne Gods ordinance, and are greatly to be censured; Let Superiours remember, they haue many that will flatter them, but few that will or dare reprove them; whereas they being in highest place, are more subject to falling, and so most need of reproofe. But what saith Salomon? *He that reproveth a man, afterwards, shall finde more fauour, than hee that flattereth with the tongue,* Pro. 28. 23.

But the scope of the Apo-

stle in this place, as I haue obserued, is to shew rather what must bee reproofed; namely, all Sinne whatsoever, knowne and certaine; be it lesse or great, against God or man; euen iniuries and wrongs, especially publique, though not alwaies priuate; publique, I say, which are dishonourable to God himselfe, scandalous to his Church, pernicious to him that committeth them.

Hence then I gather, that the maine thing to be aymed at in our reproofes, is Sinne in man, not so much man himselfe; it is Sinne that is the bane of the soule; sinne is mortall, deadly, and damnable; Through sinne, both soule and body perish, it being not repented of; Seeing then we must labour to gaine our brother from perishing in his

Obser.

his finnes, every sinne must
bee reprovued. *Obiect.* But
by reprooving of mens sinne,
and men for their finnes, I
shall get ill-will, much hatred,
contempt, and so thrust my
hand as it were into a Wasps
neast, therefore I had better
be silent, and let them alone.
Ans. I answered with *Salomon*,
Reprove not a scorner, lest
he hate thee; rebuke a wise man,
and hee will love thee, Prov.
9. 8.

Vse. 1.

This condemneth deepe-
ly the common fault of these
times, that men make their re-
proofes matters of reuenge, a
fault both in publique Mini-
sters, and private persons, ma-
ny making the Pulpit a place
of reuenge, rayling, hard cen-
suring, being inuective against
the parties, not against their
finnes; ayming chiefly at
this, to set their brethren vp-
on

on the Stage, making them
spectacles to the world, rather
exclaiming of them, than
speaking in loue to reclaime
them; that I may say with
*Paul, They Preach Christ of en-
uay, Philip. 1. 15.* And the
same is common among the
most of our people, who lie
in waite for their brethren;
who, many times see, and
heare their neighbours to
sinne, and that grieuously,
both in publique and secre,
yet neuer finde fault with
them; but when the least oc-
casion is offered of falling
out, then they will rip vp all
that they can, though it bee
many yeares after, to their vt-
ter ouerthrow, shame, and
disgrace; yea, many times, in
what them lieth, to the taking
away of their neighbours
life, and through this comes
so many nicke-names, re-
proachfull tearmes and the
like;

like: This is, I say, the common course of reproofing whereas Saint Paul would haue vs, *to reprove, rebuke with all long-suffering.* 2. *Tim.* 4. 2.

1 Jo. 2.

This reproveth all such as cannot endure that their finnes should bee reproofed especially their great sinne their matter-sinne, their beloved sinne; a man may awake pull their heart out of their bosome, as that sinne out of their heart; yea, such is the perverse nature of a naughty heart that if they bee reproofed their faults, are ready to use violence to the party reproofing; like *Saul* with his spirit if you awake them, its at your perill; ready with *Herod* to behead *John Baptist*, or with *Achab* to imprison the Prophet *Micahiah*; yea, many there are, that doe will

Walked by absent themselves from the
 Word, because they cannot
 endure their sinnes should be
 reprovued; & if they thought
 the Minister would speake a-
 gainst such and such sinnes,
 they would neuer heare him,
 and therefore many times it is
 scene; that such an one, ha-
 ving a guilty conscience,
 though the Minister neuer
 meant him, will wilfully de-
 part out of the Church, and
 beare a continuall hatred to
 that Minister, for speaking
 against pride, swearing, swag-
 gering, drunkenness, whore-
 some, vsury, and the like;
 thus they that doe euill hate
 the light, neither will they come
 to the light, lest their deedes
 should be reprovued. Iohn 3. 20.
 But these are scorers, proud;
 Herod a scorne heareth not reproofe.
 Prov. 13. 1. A scorne loueth
 not one that reproveth him; nei-
 ther will hee goe unto the wise.
 Prov.

Pron. 15. 15. But let such know, whosoever they are, That God scorneth all such sinners. Pron. 3. 34.

Vse. 3.

Let this mooue vs all, to yeeld our neckes to Christ his yoke, and our backs to this rod of Ecclesiasticall censur, as acknowledging it to bee a speciall meanes to save our soule from perishing in sinne, and the rather, because it is the Word of God who reproveth by his Word, and so it is the Word that finds out our sinnes; and therefore whosoever hath received reproofe, despiseth the Word of God. *Which who-so doth, shall be destroyed; but hee that feareth the Commandement, shall be rewarded. Pron. 13. 13.* Many are out of the Minister for reproving, when it is the Word of God. *For the Word of God is quicke and powerfull, sharper then any two edged sword.*

sword, pearcing euen to the di-
uiding a-sunder of soule and spi-
rit, and of the ioynts and marow,
and is a discerner of the thoughts
and intents of the heart. Hebr.
4. 12.

This must teach vs, as to
reprooue, so to bee reprooued
for small sinnes, (though no
sinne in it selfe bee small, but
compartiue) we haue mores
to pull out as well as beames,
lesser sinnes as well as greater,
besides euery great sinne hath
his beginning from some
small sinne : Therefore, it
is a great point of Christi-
an wisdom, to nippe sinne
in the head, while it is young,
and not suffer it to grow to a
strength, and so to habit, then
to a custome, then to a ne-
cessity. Thereason why such
great and grieuous sinnes are
committed in the land, is be-
cause sinne is not looked to
while

Vse. 4.

while it is little, it is not prevented in the beginning, but suffered to take a head; there is no conscience made of small finnes, they are no whit regarded, and therefore so seldom reprooved. Let vs observe this in the example of *Cain*: *The Lord reprooved him for his wrath, and sad countenance, (which were beginnings of further mischief) but hee not regarding the Lords reproofe for those smaller finnes, grew to the height of that grievous and crying sinne of murder, rising up against his innocent brother Abel, slew him. Gen. 4. 6, 8.* whereas, if he had yielded to Gods reproofe for his wrath, malice, and sad countenance, hee might have prevented murder. Thus a number beeing reprooved for their lusts, chambering, idlenesse, wantonnesse, lasciviousnesse, and not regarding

it, grow to whoredome: So when men are reprooued for haunting bad places, and keeping bad company, and not yeeld vnto it, come at length to that horrible sinne of drunkennesse, theft, and the like.

Ob. But if all sins are to be reprooued, and all sorts are to bee reprooued, why doth *Salomon* say, *Rebuke not a scorner. Prov. 9. 8.* and *Paul*, *Rebuke not an Elder? 1. Tim. 5. 1.*

Answ. *Salomon* speakes of open and manifest scorners, and contemners of the Word; otherwise all, though neuer so notorious, are to be censured and reprooued; and so must that place of our Sauiour be vnderstood of open scorners and persecuters of the knowne truth; *Give not that which is holy vnto the dogs, neither cast yee your pearles be-*

X

fore

fore swine, lest they trample them under their feete, and turne againe, and rent you. *Matth. 7. 6.* Such holy admonitions, and Christian pearke of Christian reproofe, and brotherly correction, are not to bee cast before such dogs and swine as manifest contemners of religion, and open persecuters of the Word. Whereas *Paul* saith, *Rebuke not an Elder*, he doth not meane that it is altogether vnlawfull to reprove an Elder, but to shew the manner of reproofe, and the right rule to bee obserued; as, it must bee done aduisedly, mildely, gently, by way of intreaty, and exhortation: A bare reproofe is not so fit as exhortation; *Rebuke not an Elder, but intreat him as a father.* Against an Elder receiue no accusation before two or three witnesses. Them that sinne, rebuke before

all. 1. Timoth. 5. 19, 2. id est,
those Elders beeing first pri-
uately admonished, and ac-
cused before witnesses, *rebuke*
before all; id est, the whole
Church.

Hitherto of the Matter;
Now of the Manner of re-
prooffe: for it is not sufficient
to reprove, but to know
how. Theright Manner of
reprooffe is two-fold: Gene-
rall. Speciall. Generally; wee
are to reprove two wayes.
First, by word. Secondly, by
deed: as followeth.

First, by word; and this is
to be done both in regard of
sinnes, and of iniuries and
wrongs. This is often enioy-
ned both by God himselfe,
our Sauour Christ, Salomon,
and Paul. *Thou shalt plainly*
rebuke thy neighbour, and not
suffer sinne upon him. Leuit. 19.
17. If thy brother shall trespass
X 2 *against*

1.

against thee, goe and tell him his fault betweene thee and him alone, if hee heare thee, thou hast gained thy brother. *Matth. 18. 15.* which Saint Luke explaineth; If thy brother trespassse against thee, rebuke him. *Luke 17. 3.* Them that sinne, rebuke before all. *1. Tim. 5. 20.* that is, those Elders that haue been first priuately admonished, and after that before witnesses, if they be accused before two or three witnesses, then let the Pastours or Governours of the Church, reprove those Elders before all men, that is, before the whole Church, and not before all men, in all places, in all assemblies where they offend, & where they become; for this were a disgracefull reproofe; tending rather to their hardening, than amendment. *Wee must hold fast the faithfull Word, as we haue been taught*

taught, that wee may bee able by
sound doctrine both to exhort,
and to conuince the gain-sayers.
Tit. 1. 9. Reprooue, rebuke, ex-
hort. 2. Tim. 4. 2. All Scrip-
ture is giuen by inspiration of
God, and is profitable for do-
ctrine, for reproofe, for corre-
ction, for instruction in righte-
ousnesse. 2. Tim. 3. 16. Rebuke
them sharply, that they may be
sound in the faith. Titus 1. 13.
And Salomon often in the
Proverbs, and Ecclesiastes,
speaketh of reproouing by
word of mouth, and hearing,
and hating reproofe, as I haue
formerly shewen. But how-
soever this bee a speciall du-
tie, and necessary, and the
want of it to be bewailed, and
though wee ought by all
meanes so farre as our calling
requires, to reprooue sinnes;
yet the Apostle doth not in
this place and Text speake
properly of this kinde of re-
X 3 prooffe

proofe by word, but of the other; by deede.

2.

Secondly, Wee must reprove sinnes by deede, that is, by the light of an holy life, and good example; for many times when words faile, good examples auile; *Precepta docent, Exempla trahunt: Precepts teach, Examples draw on others.* That this kinde of reproofe is heere meant, appeareth by these reasons.

1.

First, we must vse reproofe by word, towards a brother that trespasseth. *If thy brother trespassse, rebuke him. Luke 17. 3.* But heere the Apostle speakes of infidels who are darkenisse, and their workes, workes of darkenisse.

2.

Secondly, The Apostle directs his speech to all Christians, who must reprove: But it is not the part of every one to reprove other mens sinnes by words, but it is their

duty.

ducie to doe it by contrarie manners, by an holy conuersation of life, and by declining from all communion with sinne, and sinners.

Thirdly, the Metaphor of light here confirms this; Light discouers, and makes all things manifest, not by words, but by light, so children of light, by light of an holy example, must reprocue the workes of darkenesse.

Fourthly, the Apostle exhorteth here to reprocue, not men who are darkenesse, but their sinnes, the workes of darkenesse; Men that sinne may be rebuked by words, but their sinnes and workes of darkenesse by an holy life.

Fifthly, the Apostle layeth downe two great reasons in the 12. Verse, why we should rather reprocue sinnes, by light of holy life, than by
X 4. words.

3.

4.

5.

words. 1. because they are done in secret; if they are done in secret, how can wee re-prooue things vnknowne by words? 2. it is a shame to name them, and to speake of those things which are done of them in secret; how then can wee with honesty by words re-prooue them? which words are spoken emphatically, for if it be a shame to speake of them, how much more shame to commit them?

Use, 1.

This being so, it must stirre vp every one to study, and endeauiour after piety and godlinesse, to leade an holy life in all godlinesse and honesty; *To let our light of an holy example, so shine before others, that they may see our good workes, and glorifie our Father which is in heauen, Matth. 5. 16. Wee must haue our conuersation honest among the Gentiles,*
that

that whereas they speake against us as euill doers, they may by our good workes, which they shall behold, glorifie God, 1 Pet. 2. 12. Thus by the light of piety, and good workes; by a holy conuersation of life, and good example, wicked men will be reprobued and conuinced in their consciences, that those things which they doe are not good; whereas by the word of mouth, yea, by the word of God, they will bee no whit moued; according to the saying of Saint Paul; If all prophetic, and there come in one that is an vnbeleuer, or one vnlearned, hee is conuincd of all, hee is iudged of all, And thus are the secrets of his heart made manifest, and so falling downe on his face, hee will worship God, and report that God is in you of a truth, 1 Cor. 14. 24. 25. Thus by this meanes, sinners are not offended, but

more profitably reprovued,
 & so are brought to a know-
 ledge of themselves, and be-
 ing brought to a knowledge
 of themselves and their sins,
 grow to a mislike of them-
 selves, and of their sinnes and
 so are brought to repentance,
 and saluation; And for this
 purpose, that saying of Saint
Peter is remarkeable, and re-
 gardable; *ye Wives be in subie-*
ction to your own Husbands, that
if any obey not the word, they
may without the word be wonne
by the conuersation of the Wives,
while they behold your chaste con-
uersation coupled with feare,
1 Pet. 3. 1. 2.

Vse. 2.

This reproveth, and se-
 uerely condemneth all those
 that liue a wicked, lewde, pro-
 phane, and dissolute life, gi-
 uing all euill example, who
 are so farre from reprovuing
 sinne, as they dishonour God,
 offend

offend the weake, scandalize the Church, harden the wicked, and confirme them in their wickednesse, wound their owne, and their brothers conscience, causing others to fall and goe astray, and in what them lye, destroy their soules; *Euill words corrupt good manners, 1 Cor. 15.* much more euill workes. And thus much of the manner of reproofe in Generall.

Specially, the manner of reproofing of Sinne, consisteth in these particulars. It must be 1. orderly, 2. certainly, 3. plainly, 4. discreetly, 5. mildely, 6. seasonably, 7. louingly, 8. patiently, 9. considerately, 10. zealously, 11. profitably, 12. impartially.

First, wee must reprove, orderly. Wee must first begin with our selues, to reprove sinne in our selues, our Children,

dren, Seruants, and kindred, then in strangers. This order to beginne with our selues, is very necessary; for it is a shame to reprocue that in others, with which wee are tainted our selues; wee are unworthy reproouers, neither can wee in loue to them, or hatred to their sinne, or zeale to Gods glory, reprooue others for that which we hate to reforme in our selues; If we doe reprooue others, and be as deepe in fault our selues, it may well bee said vnto vs, *Physitian, heale thy selfe, Luke 4. 23.* For wherein thou iudgest another, thou condemnest thy selfe, for thou that iudgest dost the same things. And thinkest thou O man, that iudgest them which doe such things, and dost the same, that thou shalt escape the iudgement of God? *Rom. 2. 1. 3.* And why beholdest thou the moate that is in thy brother
es,

eye, but considerest not the beame that is thine owne eye? Or how wilt thou say to thy brother, Let me pull the moate out of thine eye, and behold a beame is in thine owne eye? Thou hypocrite, first cast out the beame out of thine own eye, and then shalt thou see clearly to cast out the moate out of thy brothers eye, Math. 7.

3. 4. 5. This is that holy order to bee obserued, besides the conuincing the offender in his conscience of his fault, before hee proceed to reprove. It is the counsell of the Apostle, *Let all things bee done decently, and in order,* 1 Cor. 14. 40. if all things, then Reproote.

This condemneth the common practise of the most, who are alwaies prying into the liues of others, obstruing them, so as to vpbraid them, and cast their faults in their teeth.

Vse.

teeth, and altogether neglect their owne faults, which are as great, or greater; These are a curious people to looke into other mens liues, but a sloathfull people to looke into their owne; They are quicke-sighted and Eagle-eyed, in spying faults in others, but as blinde as Moules to see their owne; They can spie the least moate in their brothers eye, but cannot discern the great beames in their owne. They are like vnto an eye, which seeth all things, but cannot see it selfe. Thus, they straine at a Gnat, and swallow a Camell, *Matth. 23. 24.* But let vs marke what *Dauid* saith, *Let the righteous smite mee, it shall bee a kindenesse; and let him reprove mee, it shall be an excellent oyle, which shall not breake my head, Psal. 141. 5.* *Loc,* hee saith not here, let the prophane, lewd,

lewd, wicked liuer, who is tainted with the same or greater sinne reprocue mee, but let the righteous; signifying. that before wee correct and reprocue others, we must first redresse our owne faults, and become godly and righteous.

Secondly, wee must reprocue, *certainly*. I meane, wee must haue a certaine knowledge of the sinne, or fault committed, and bee thoroughly informed of the offence, either in our selues, or by credible information from others, who are knowne to bee honest men, against whom no iust exception can be taken. In this case we may reprocue peremptorily and directly, as *Nathan* did *Danid*, *Thou art the man*, 2 Sam. 12. 7. But if it be a doubtfull case, and the thing concerning our brothers fault vncertaine, our reprocue must be

2.

be conditionall; Besides, we shall purchase to our selues much disgrace, the party re-
prooued will deny that hee knowes any such thing, so we shall be counted busie-bodies in other mens actions, spying out faults where is none, whereby our brother is much offended, and wee taken for false accusers, because we haue no ground or certaine prooff of the fault; It is the counsell of the Apostle, *Let vs consider one another to prouoke vnto love, and to good workes, Heb. 10. 24.* not consider one another to vpbraide one another, but the better to discern of the fault, and to know how to reprocue it. *When Paul saw that they walked not uprightly according to the truth of the Gospell, he reproued Peter before them all, Gal. 2. 14.* Here was a certaine knowledge. Paul reproued the dissension

among the Corinthians; For it hath beene declared unto mee of you, my brethren, by them which are of the house of Cloe, that there are contentions among you, &c. 1 Cor. 11. 12. Here was a credible information; which Paul belicued, and therefore reprocued them; I heare there are diuisions among you, (he heard it by report of the house of Cloe,) and I partly beleue it, 1 Cor. 11. 18.

This reprooues all those that goe vpon false reports, flying-tales, priuate surmises, suspitions, presumptions, and euery rumour blazed abroad, being altogether ignorant of the offence; Thus wee haue a number of tale-bearers, and tatling Gossips, and carry-tales, that goe pedling vp and downe, from house to house, back-biting, slandering, disgracing, and reproaching
their

Vse.

their neighbour, and these are beleueed, though neuer so false, and from the false report of such, men goe to reprove the party so grossely and wrongfully abused, and when the partie so reproved, being most innocent, shall demand who is the Author of such reports, this is the villany of all, the reprover will conceale the Author, and will by no meanes reveale him, either for feare or favour, and so leaue a blot up on the good name of the guiltlesse partie. Let all such know they haue no part in the Kingdome of heaven. *Psal. 15.3.*

3. Thirdly, wee must reprove *plainely*. To reprove plainely, is, 1. to lay open, discover, and make manifest the fault to the face of the doer, and not to goe behinde the doore for the matter, as though

though we durst not be scene in it. For all things that are reprooved, are made manifest by the light, Ephes. 5. 13. Paul withstood Peter to his face, and reprooved him before them all; he went plainely to worke, being thoroughly informed of the offence, Galath. 2. 11. 14. Or, plainely; that is, in plaine termes; couching our reproofe in plaine words, to speake to the capacitie of the partie reprooved, and to the conuincing of him in his conscience of his fault, that it is not a fault in generall, but a fault in him, so much the word in the originall signifieth. Or, plainely; that is, to reprove in good earnest, iudicially, without sleighting of it over houerly, and negligently, vsing no quirkes or quiddities, or equiuocation; Or, plainely, that is, to deale plainely, that is to say, simply, vpright-

vprightly, innocently, truly, without deceit, guile, vaine-glory, dissimulation, or flattery. *Thou shalt plainly rebuke thy neighbour, and not asse sinne vpon him. Leu 19.17.*

Use.

This condemnes three sorts of reproofes. First, All old, and perfunctory reproofes; Perfunctory, I call all such, as are lightly, slightly, or negligently passed ouer, dispatched onely for fashion sake, beeing a meane to maintaine sinne, rather than to restraine sinne: Such was it of *Eli* to his sonnes. *1. Sam. 2. 23, 24.* A second sort offend herein; who propound their reproofes by way of interrogation, demaund, or questions; as, where were you such a time, how did you behaue your selfe, in what company were you, in what case were you? (morning)

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or flaz-
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selfe, in
re you, in
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ning hee was drunke) the
party replies, hee knowes not
what he meanes; so he leaues
a blot vpon his name, and
durst not directly tell him it
was so; this is not to reprove
plainely. A third sort heere
taxed, are such as will seeme
to reprove, but it shall be in
a merriment, in a iesting
vaine, in a sporting manner,
yea, it shall be in such a man-
ner, as he will abuse the Scrip-
tures, and speake it by way of
derision, and mocking of
those that doe it in sinceritie;
for he would not for a world
his friend should take it in
good earnest, lest, forsooth,
hee should bee counted a Pu-
ritane or Precisian for his la-
bour. *Thus fooles make but a
sport of sinne. Prov. 14.9.* This
is not to reprove plainely,
and in earnest, and to make
the reprove enter into a man
as it ought; as *Salomon* saith;

A

vprihtly, innocently, truly, without deceit, guile, vaine-glory, dissimulation, or flattery. *Thou shalt plainly rebuke thy neighbour, and not asse sinne vpon him. Leu 19.17.*

Use.

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ning hee was drunke) the party replies, hee knowes not what he meanes; so he leaves a blot vpon his name, and durst not directly tell him it was so; this is not to reprove plainly. A third sort heere taxed, are such as will seeme to reprove, but it shall be in a merriment, in a iesting vaine, in a sporting manner, yea, it shall be in such a manner, as he will abuse the Scriptures, and speake it by way of derision, and mocking of those that doe it in sinceritie; for he would not for a world his friend should take it in good earnest, lest, forsooth, hee should bee counted a Puritane or Precisian for his labour. *Thus fooles make but a sport of sinne. Prov. 14.9.* This is not to reprove plainly, and in earnest, and to make the reprove enter into a man as it ought; as *Salomon* saith;

A reproofe entreteth more into a wise man, than a hundred stripes into a foole. Pro. 17.10.

4.

Fourthly; Wee must re-
prooue *Discreetly*: We must
be wise to discern betweene
party and party, betweene
sinne and sinne; to observe
the quality of the one, and
the nature of the other; for all
parties are not to be repro-
ued a-like, nor all sinnes a-
like: Some are equals, some
inferiours, some superiours,
some publique, some private,
some bond, some free; so ac-
cording to each condition
must be our reproofe; some
by admonition, some by ex-
hortation, as Elders, Mini-
sters, and Magistrates. 1.7m.
5.1. Some with the rodde
of sharpe reproofe, as such
are knowne to be notorious
and openly scandalous. Ja.
1.13. Some, not onely by
word

word, but by due correction, as superiours towards those ouer whom they are placed, and whose charge is committed to them, as Parents, Masters must reprocue their children and seruants: A-gaine, some sinnes are of infirmitie, frailty, ignorance, weakenesse; these must bee reprooued gently, friendly, tenderly: Some are of malice, pride, wilfulnesse, presumption, contempt, and the like; these must bee reprooued sharply, and with seueritie: To the former we must bee as *Barnabas, the sonnes of consolation*; To the latter, *Boanerges, the sonnes of thunder*, thundring out the iudgements of God against their sinnes.

This reprooueth the indiscretion, and want of spirituall wisdom in a number, who
put

Vse.

put no difference at all, either betweene the parties or their sinnes; and so either reprove not at all, or if they doe, they sing the song of iudgement in stead of mercy, or mercy in stead of iudgement, Law for Gospell, or Gospell for Law; or else altogether mercy, or altogether iudgement; This is a fault in many Ministers, *who should bee wise and discrete to know the state of their flocke. Prou. 27. 23.* and to know that their Congregation is a mixt company, some more tractable, some more refractory, and so accordingly should by wholesome doctrine raise vp one by the Gospell, and beate downe the other by the Law, and not to preach altogether damnation alike to all: This is a fault also in inferiours, as in the Subject towards the Magistrate, in the people

the

the Minister, who are ready vpon euery small occasion to reprove their superiours, to censure them vpon euery report, whereas against an Elder we must receive no accusation vnder two or three witnesses. 1. Tim. 5. 29 Let vs therefore take vp the counsell of Saint Iude: Of some haue compassion, making a difference, And others save with feare, pulling them out of the fire. Iude vers. 22, 23.

Fifthly, We must reprove Mildely; that is, with a meeke and quiet spirit, which is in the sight of God of great price. 1. Pet. 3. 4. we must in reproofing, bee free from all reuengefull affections, rigour, and extremitie; Wee must reprove, rebuke, exhort, with all long suffering. 2. Tim. 4. 2. The servant of the Lord must bee gentle to all men; in meekenesse instructing

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structing

struelling those that oppose themselves. 2. Timoth. 2. 25, 26. We must deale in reproofe, as a Surgeon with a bone out of ioynt, or a fore wound, that is, tenderly, and gently, If a man bee ouertaken in a fault, in which are spirituall, restore such a one in the spirit of meekenesse, Galat. 6. 1.

Vse.

This seuerely reproofeth all such as vse bitter inuestiues, railing speeches, and extreame seuerity in reproofing others, whether Minister or others; whereby it comes to passe, that for the most part they fall out, mis-calling one another, and falling to cursing and swearing, fighting, and quarrelling, doing more hurt than good. This againe condemnes the cruelty of many Parents, and Masters, in vsing too much seueritie, and extremitie in their

their corrections, as many poore children, seruants, and apprentices, both in City and Countrey, haue cause to complaine. But what saith *Salomon*, *A righteous man is mercifull to his beast*, (much more to his child, or seruant) *but the tender mercies of the wicked are cruell*, *Pro. 12.10.* As appears in such cruell hard-hearted Parents; especially stepfathers and mothers, and such tyrant-like masters, who vse their children and seruants, more like dogs than Christians.

Sixthly, We must reprove, *Seasonably*. We must obserue a fit time and place, wherein to reprove; for it is not fitting at all times, or in all places, or all companies; but the most fit time is to be chosen. *There is a time for all things*, (if for all things, then for re-
 Y 2 prooffe)

6.

prooffe) there is a time to every purpose under heaven; a time to keepe silence, and a time to speake, Eccles. 3. 1, 7. The godly man bringeth forth his fruit, tempore opportuno, in due season, Psal. 1. 3. A word fitly spoken, is like apples of gold in pictures of silver, Pro. 25. 11. And a word spoken in season, how good is it? Pro. 15. 23. A foole uttereth all his mind, but a wise man keepeth it in till afterwards, Proverbs 29. verse 11.

Thus when we see a man in the heate of his passion or anger, we must not take that present time to reprove him in his heate, but stay till his heate be over; A brother offended, is harder to be wonne then a strong citie, Pro. 18. 19. When a man is drunke, it is no fit time to tell him of his drunken fit, but afterwards, when he is come to himselfe.

himselfe. *Abigail* reprooued *Nabal* her husband, for his churlish answere to *Dauids* seruants, but she obserued the fittest time; For *Nabal* kept a feast of *Sheepe-shearing*, and his heart was merry, and he was very drunken; but she told him nothing till morning, more or lesse, till the morning-light, when the wine was gone out of his head, 1. *Sam.* 25. 36.

This reproveth all such, as make no distinction of times, place, or persons, when, where, or before whom they reprove their brethren: but traduce their brethren to others, & diuulge their faults in euery place, before all companies; yea, they will obserue their owne time, though most vnseasonably, when they may speake to their faces publickely, to their greatest disgrace; as *David* saith, *The*

Use.

wicked watcheth the righteous,
and seeketh occasion to slay him,
Psal 37.32. This is against
the rule of charity, which co-
nereth a multitude of sinnes,
1. Pet 4.

7.

Seuenthly, We must re-
prooue, *lovingly*; to make the
partie see, that what we doe
we doe in loue to his person
with hatred to his sinne, and
all for his good; both regar-
ding the reputation of his
good name, which we ought
to tender as our owne; as al-
so ayming at the eternal good
of his soule. It is the counsell
of the Apostle, *Let all your
things bee done with charity,*
1. Cor. 16.14. if all things, then
reprooffe. It is the rule of
Charity; *Whatsoeuer ye would
that men should doe to you, euen
so doe ye to them, for this is the
Law and the Prophets, Math*
7.12. But as we would haue
other

others rebuke vs in loue, so must wee our brethren; and because they are brethren whom we must reprocue, we must liue and loue as brethren; wee must imitate our Saujour; saying, *As many as I loue, I rebuke, and chasten, Reu. 3. 19. God correcteth euery sonne whom he loueth, as, Heb. 12. 6.* Thus, it must appeare, that we doe it both in loue to his person, and in loue to God; that if we should be asked why we are so forward in reproouing? *for the loue of God constraineth vs, 2 Cor. 5. 14.*

This makes against those that are supercilious censurers of others vncondemned; reproouing rather of malice to his person, than of hatred to his sinne; hating his person, and louing his sinne; which is contrary to Gods

Y 4 owne

Vse.

owne commandement; Thou shalt not hate thy brother in thy heart, Thou shalt plainly rebuke thy neighbour, *Leuit. 19. 17.* He that is malicious and hatefull, is so farre from gaining his brother, as that *Salomon* tels vs, *Hatred stirreth up strife, Prok. 10. 12.* Saint *Paul* saith, *All things that are reprocued, are made manifest by the light; for whatsoever doth make manifest, is light, Ephes. 5. 13.* But Saint *Iohn* tels vs againe, *He that hateth his brother, is in darkenesse, even till now; hee is in darkenesse, and walketh in darkenesse, and knoweth not whether he goeth, because that darknesse hath blinded his eyes, 1 Ioh. 2. 9. 11.* Thus it is as impossible for him that is in darkenesse to reprocue his brother, as for darkenesse it selfe to discouer and make manifest things in secret; wee must in our reproofes, be so louing.

louingly affected, as we should
ayme chiefly at the winning
of soules; but, Saint *John* tel-
leth vs, *that whosoever hateth*
his brother, is a murderer,
1 John 3. 15. This also makes
against those, who in stead of
loue, in seeking their brothers
good, seeke occasion to
vexe their brothers soule, by
malitious, enuious, and cru-
ell speeches, though he neuer
deserued it, as *Dauid* saith,
speaking cruelly, despightfully,
and disdainfully against the
righteous, Psal. 31. They plot a-
gainst the iust, and gnash vpon
him with their teeth, 37. 12. Or
else, their reproofes are to re-
uenge themselues on their
brethren, so taking Gods of-
fice out of his hand, who
saith, *Vengeance is mine, and I*
will repay, Rom. 12. 19.

Eightly, we must reprove,
Patently. This may seeme to

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be the same, which I spake of before, viz. mildenesse, meekenesse, long-suffering; but it is not; for Saint Paul charging vs to reprove with all long-suffering, doth in the former Chapter, distinguish long-suffering from patience, setting them downe as two severalls; *Thou hast fully knowne my long-suffering, charity, patience, 2 Tim. 3. 10.* So againe, *The servant of the Lord must not strine, but bee gentle to all men, apt to teach; patient, in meekenesse instructing, &c. 2 Tim. 2. 24. 25.* where wee see againe, patience, gentlenesse, meekenesse, are distinguished. This patience must appeare, not only in time of reproofe, which may be called forbearance, but also after reproofe, to waite patiently for amendment of the partie reprooved; *All Scripture being profitable for reproofe, for correction, for instruction,*

instruction, 2 Tim. 3. 16. is called the word of patience, Reuel. 3. 10. because it teacheth patience; is the instrument of patience; cannot be maintained without patience, besides it is Gods word, who is the God of patience, Rom. 15. 5. and Christ calls it his patience, Reuel. 3. 10. which must teach vs to begge it at Gods hand, when wee are to reprocue our brethren. It is the saying of our Sauour, The good ground, are they which in an honest and good heart, hauing heard the word, keepe it, and brings forth fruit with patience, Luke 8. 15. now one maine fruit is Christian reproofe. Therefore let vs follow Saint Pauls counsell, ioyning both together. Warne them that be vniuly, comfort the feeble-minded, support the weak, be patient toward all men, 1 Thes. 5. 14. if toward all, then especially in winning and

and gaining a brother by re-
proote.

Use.

It must teach vs to take vp
Saint *Pauls* counsell; *Let your
moderation*, (as our common
Englin translations hath it)
*Let your patient minde be known
to all men*, *Philip. 4. 5.* This mo-
deration must not be only in
the practise of publique Chri-
stian equitie, but also in pri-
uate; euen in our thoughts,
words, and affections; This
also reprooues all those, that
neuer reprooue others, but in
the heate of their passions,
when they are most impati-
ent, most angry, most discon-
tented, and most of all pro-
uoked, or else out of a me-
lancholy fit; then being furi-
ous and raging, they foame
out their venome, and their
owne shame, exceeding all
medicrity and moderation,
and become implacable, not
to

to bee appeased; then they shoote forth their arrowes, euen bitter words, and grievous to be borne; These are such like cursed fruits come through over-much hastinesse and impatiency. Let vs therefore hearken to the prayer and desire of *Paul*, That we may walke worthy of the Lord, unto all pleasing, &c. strengthened with all might, according to his glorious power, unto all patience and long-suffering, with ioyfulnesse, *Colos. 1. 9. 10. 11.*

Ninthly, wee must reprove, *Considerately*; that is, aduisedly, without rashnesse; wisely, warily, vpon serious deliberation; taking the fittest opportunity, to shew loue, and to keepe loue; Againe, wee must consider the partie reprooued, or our selues, who reprove. 1. The partie reprooued; that he is a brother,
pro-

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professing the same religion, and of the same Church, to whom we owe a speciall dutie of loue; or, consider whether he be a scorner, an open contemner of the word, one that mockes thee for thy labour; such an one reprove not; for, howsoever *Salomon* saith, *To them that rebuke the wicked, shall be delight, and a good blessing shall come upon them, Prou. 24. 25.* yet he forbiddeth to reprove an open scorner. *Reprove not a scorner; He that reproveth a scorner, getteth to himselfe shame; and hee that rebuketh a wicked man,* (meaning such an one as is peruerse in his waies, obstinately wicked, hating to be reformed) *getteth himselfe a blot, Prou. 9. 7. 8.* Secondly, wee must consider our selues, either that we haue beene as bad as other in time past, offending in the same kinde, or

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Gal. 6. 1

as great or greater. Remember that ye were in times past, thus and thus; at large, *Ephes. 2. 11.*

12. or, consider our selues as we are now; viz. weake, fraile, subiect to fall euery houre; or consider, that wee may hereafter fall into the same sinnes, or greater; for wee are subiect to the same temptations as other men are. Therefore though we thinke we stand, we must take heed lest we fall, *1 Cor. 10. 12.*

It is a note of an hypocrite, not to consider himselfe; Why beholdest thou the moate that is in thy brothers eye, and considerest not the beame that is in thine owne eye? Thou hypocrite, first cast the beame out of thine owne eye, *Math, 7. 3. 4. 5.* It is a property of the wicked; They consider not that they themselues doe euill, *Eccles. 5. 1.* Therefore as Paul saith, when thou reproouest another, consider thy selfe, lest thou also bee tempted, *Gal. 6. 1.*

This

Vse.

This condemnes that posterous course of a number, who rashly, vnadvisedly, hand-ouer-head, in a garish humour, reprocue others; rather exasperating them, and prouoking them to wrath, than to reclaime them from sinne; this kinde of reprocue fauours of spleene, not loue. Hee that sets a bone out of ioynt, how wary, how careful is he? he aduiseeth himselfe well, before hee will meddle with it, and not goe rashly to worke, as not caring what become of it; much more care ought we to haue of restoring a member of the Church, being as it were disioynted, and fallen in any offence. Secondly, this reprooues those that deferre their reprooves, whereas they must not be delayed; but we are to make vse of the present time, when it is
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most conuenient; for though I doe not meane, as I haue shewne, that a man should re-
prooue a drunkard in his drunkennesse, (which may be called the present time) yet
out of that we must reprove him betimes, the sooner, the better; Sinne breakes a bone
in the new man; Reproofe sets it againe, but the sooner a bone broken is set, the soo-
ner it's cured, and with lesse paine; so the sooner one is re-
prooued, he is more easily re-
couered. Lastly, it reprooues
those that neuer consider
themselves nor others, especi-
ally themselves, which if they
did, it would beate downe the
pride, presumption, ambition,
vaine-glory, indiscretion,
rashnesse, ouer-much bold-
nesse, which a number vse in
reproouing others, insult-
ing ouer their brethren, as
though they themselves were
free

10.

free from all reproofe.

Tenthly, Wee must re-
 prooue *Zealously*. As we must
 reprove in the spirit of meek-
 nesse, so with Christian
Zeale; *Zeale* to Gods glory,
 seeking and longing after the
 good of our brethren, and
 not to endure the least sinne
 to goe vnreprooved: Thus
 when wee see Gods glory to
 bee hazzarded, and the salua-
 tion of our brethren like to
 bee hindred, wee must for a
 time lay aside meeknesse, and
 bee inflamed with *Zeale*, that
 wee may say with *Dauid*, *The*
zeale of thine house hath con-
sumed vs. *Psalm. 69. 9.* *We*
are redeemed to bee a peculiar
people, zealous of good works.
Titus. 2. 14. This zeale is the
 feruency of the spirit, arising
 partly of loue, partly of anger.
 Of loue, causing vs eagerly,
 and earnestly to maintaine
 Gods worship both in our
 selues,

selues, and others: Of anger, moouing vs to grieve and anger, when wee see God dishonoured; It is of that nature that it cannot beare with them which are euill; which *was the commendation of the Church of Ephesus. Reuel. 2. 2.* And Saint Paul saith, *It is a good thing, to bee zealously affected alwayes in a good thing. Galat. 4. 18.*

Vse. 1.

First, This reprooues all those, who are too remisse in this dutie; either not reproouing at all; or if they doe, it is coldly, sparingly, negligently; or else being neither hot nor cold, but lukewarme: Innumerable are the sinnes committed daily, but where is the man that zealously reprooues it? the party offending seldome or neuer heares of it: *But cursed be hee that doth Gods worke negligently.*
Ier.

Ier. 48. 10. True zeale will bane his vent. Iob 32. 18, 19. Secondly, This condemnes the preposterous zeale in a number, which is a bad zeale, proceeding neither from faith, repentance, nor knowledge; as the zeale of Iehu, 2. King. 10. 16. to 29. 31. so a number are so precise, as a man must doe nothing, not so much as laugh, but they are ready to finde fault, they know not for what, euen condemning them to the pit of hell, for trifles.

I might instance in many particulars, wherein these curious, rash, bold-hardy fooles, shew their preposterous zeale; a man must feed their humour, and doe nothing but as they do, and be of the same hew as they are of, say as they say, & doe as they doe, or else we are worse then naught, according to their censure; but they.

they being so absurd and ridiculous. I forbear, yea, I am ashamed almost to name them; This onely I say to all such; *They straine at a gnat, and swallow a cammell, Matth. 23. 24.* They turne aside to vaine iangling, for want of true loue, a pure heart, a good conscience, and faith unfained; desiring to be teachers, but understanding neither what they say, nor whereof they affirme, *1. Tim. 1. 5, 6, 7.* They zealously affect you, but not well, &c. *Gal. 4. 17.* And I will beare them record, they haue a zeale, but not according to knowledge, *Rom. 10. verse 2.*

Eleuenthly, We must re-
prooue, *Profitably*; that is, so
as it may be best for Gods glo-
ry, and the good of our bre-
thren; it must be for to winne
and gaine them, *Matth. 18.*
It must be to bring them to
re-

repentance, and to winne them to the faith; wee must alwayes propound this end in our reproofes; for the end of reproofe is to bring men to repentance, and then reproofe ceaseth. *We must not seeke our owne profit, but the profit of many, that they may bee saved, 1. Cor. 10. 33. Rebuke them sharply, that they may be sound in the faith, Tit. 1. 13. We must reprove with doctrine, 2. Tim. 4. 2. Now, all Scripture is given by inspiration from God, and is profitable for reproofe, correction, &c. 2. Tim. 3. 16. And forasmuch as we are zealous of spirituall gifts (of which I spake before) we must seeke, that we may excell, to the edifying of the Church, 1. Cor. 14. 12. We must speake with understanding, that we may teach others, Vers. 19. Let all things be done to edifying, Vers. 26. if all things, then reproofe.*

Thi

This reprooves diuers sorts of people, which I will onely name; 1. Those that reprove others in that nature, as they bring them to desperation. 2. Parents and Masters, who prouoke vnto wrath, and so to discouragement; as *Saul* to *Jonathan*, 1. *Sam.* 33. 34. Again, this condemnes all such as are in place of Magistracie, (I say not all) but those that abuse this censure Ecclesiasticall, for their owne gaine, excommunicating for every trifle; whereas this beeing a maine part of spirituall Iurisdiction, ought to bee vsed with great conscience, reuerence, care and consideration.

Lastly, we must reprove, *Impartially*; that is, without partiallity, or respect of persons; either for feare, fauour, affection,

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affection, or any other sinister respect: This partiality is a great hinderance to effectuall reproofe, and respecting of persons either makes vs altogether neglect it, or to doe it by halles; whereas wee must doe it *faithfully, in the feare of God, and with a perfect heart.* 2. *Chron.* 19. 9. which place ought to bee obserued of Magistrates in place of authority, especially when they sit in the seate of iustice. Wee may bee said to bee partiall, either in regard of our selues, or others: In regard of our selues; when wee can be content to reprove some sinners in our selues, but not other, the smaller, but not the greater; and herein many are *iniqui Iudices*, partiall Iudges, who will not lay the greater matters to their charge, lest they should cōdemne themselves; but wee must know
for

for a truth, that God will admit no dispensation for any one sinne, bee it great or small. In regard of others; when wee so regard mens persons, as we will reprocue some, but dare not others, some sinnes in them and not others; which proceedes many times from this, that wee are guilty of the same sinnes our selues: But Saint *James* saith, *Have not the faith of our Lord Iesua Christ with respect of persons; which if yee doe, are ye not partiall? Iam. 2. 1, 2, 3, 4.* I confesse there must bee a due respect had vnto men, according to their place and calling; as our equals must be reprooued by friendly admonition; Superiours, as Magistrates and Ministers, with submissile exhortation; Those that offend of infirmity, with gentle and affectionate perswasions; not alwayes to

vse cutting, and searing, but mollifying ointments, and mundifying waters; Those that are more refractary, to do with sharpe reprehension; and Inferiours, as occasion shall serue, to vse due correction; But so to regard any mans person, as either not to reprove at all, or to doe it partially, is flat against the word; This ought Ministers especially to looke into. *Cry aloud and spare not. Esa. 58. 1.* we must not feare the faces of any, nor winke at sinne in any: This partiall reprove was in *Eli* to his sonnes, honouring his sonnes more than God. And thus much for the *Manner* of reprove.

Quest.

But it may bee asked, is this kind of reprove ~~alwaies~~ necessary?

Answ.

Except in these cases: First, if wee are ignorant of the fault.

fault, either having no certaine knowledge, or at least a credible information. Secondly, if wee see our reproofe will doe hurt, or no good. Thirdly, if the party to bee reprooved repents. Fourthly, if he doth promise speedily to amend. Fifthly, if it may better by others be done. Sixtly, if another time will serue better, it may be omitted for the present. Now if any think themselves too good or too great to be reproved; and so will not yeeld their neckes to this yoke, let them remember Gods iudgement vpon King *Vzziah*, who resisting Gods ordinance in the ministry of the Prophet reprooving him, was stricken with a leprosie to his death. *2.Chron.26.*

And thus much of the three-fold Steppe of the Christian mans Walke.



AN
ADDITION
 of certaine places of
holy Scripture, setting forth
 the true Manner of this Chri-
 stian Walke, both Ex-
 horting, and De-
 horting.

Exhortations.



His *Manner*, I
 finde in holy
 Scripture pro-
 pounded to vs
 by the Apostles, two wayes:
Generally. Specially.

Ge-

Generally, It must bee according to the tenour of Gods Word; First, such as the Word teacheth. Secondly, such as besecmeth, graceth, and adorneth the Word. Thirdly, onely such, as being the onely life. *Onely let your conuersation bee as becommeth the Gospoll of Christ. Philip. 1. 27.* What it teacheth the Apostle sheweth; *For the grace of God*, meaning, *the doctrine of the Gospell, teacheth vs to denie ungodlinesse, and worldly lusts, and to liue godly, righteously, and soberly in this present world, Tit. 2. 11, 12.* Godly; in regard of God: Righteously; in regard of others: Soberly; in regard of our selues.

Specially; This manner is propounded diuersly: First; We must walke *Circumspectly*; that is, warily, exactly, strictly, with great carefulnes,

and watchfulnesse, taking great heed to our wayes, and looking narrowly to our carriage; *See that ye walke circumspectly, not as fooles, but as wise,* (that is, not in ignorance, but indued with saving knowledge) *redeeming the time* (that is, vsing a double and treble diligence for time to come, for that we haue spent formerly so idly and vainely) *because the dayes are euill,* that is, *full of euill men,* Ephes. 5. 15. 16. And the more euill the times are, the more circumspect must we be.

2.

Secondly, We must walke, *Uprightly*; that is, voyd of all hypocrisie before God, and guile and dissimulation among men; simply, sincerely, in singlenesse of heart, fearing God. *Walke before mee,* saith God to Abraham, *and be upright,* Gen. 17. *Who shall goe*

to heauen? He that walketh uprightly, Psal. 15. 2. Qui vadit plane, vadit sane. Hee that walketh uprightly, walketh surely, Pro. 10. 9. He that walketh uprightly, shall be saued, Pro. 28. 18. Better is the poore that walketh in his vprightnesse, then he that is peruerse in his wayes, though he be rich, Pro. 28. 6. The iust man walketh in his integrity; his children are blessed after him, Pro. 20. 7.

Thirdly; We must walke, Innocently; that is, without offence; not that we can so liue, as neuer sinne, or neuer offend, for that is impossible; for there is no righteous man, that doth good, and sinneth not, Eccles. 7. 20. But we must so walke, as that we giue no iust occasion of offence or scandall vnto any, whereby they may iustly blame vs; this is to walke inoffensiuely: Thus

3.

Zacharias and Elizabeth walked in all the commandments and ordinances of the Lord, blamelesse, Luke 1.6. God hath chosen vs before the foundation of the world, that we should bee holy and blamelesse before him, Ephes. 1.4.

4.

Fourthly, We must walke. *Honestly*; There is a twofold honesty; *Ciuill*; *Religious*. *Ciuill* honesty is necessary, but will not serue the turne to bring vs to saluation; as many will pleade, I liue in an honest calling, taking paines in that calling, I giue euery man his due, I doe no man harme, I wrong no man, I defraud no man, I keepe the Church, &c. All this is commendable, but thus *Caine* might haue pleaded, and many a wicked man. *Religious* honesty, is that which is ioyned with godlinesse; when a man

man hath a good and honest heart, hauing care to keepe faith and a good conscience, purposing and resolving to liue in no one sinne whatsoeuer, but to please God in all his commandements continually; as on the contrary, that is a dishonest and wicked heart, which resolueth to cherish any one sinne whatsoeuer. *Let vs therefore walke honestly, as in the day; not in rioting and drunkennesse, not in chambring and wantonnesse, not in strife and enuying, Rom. 13.*
13. Having our conuersation honest among the Gentiles, &c. 1.Pet. 2. 12. For the time past of our life may suffice vs to haue wrought the will of the Gentiles, when wee walked in lasciuiousnesse, lusts, excesse of wine, &c. 1.Pet. 4. 3. Wee must pray for Kings, and all in authority, that we may leade a quiet and peaceable life, in all godlinesse and

honestly, 1 Tim. 2. 2. where we see, godlinesse and honesty ioyned together as inseparable.

5. Fifthly, wee must walke *chastly*; abstaining from fleshly lusts, auoiding vncleannesse, abstaining from fornication, and knowing how to possesse our bodses in sanctification and honour, not in the lusts of concupiscence, as the Gentiles which know not God, 1 Thessalonians 4. 3. 4. 5. and that wee may keepe our selues chaste, wee must alwaies haue the feare of God before our eyes, as Ioseph did, Gen. 39. for by the feare of God, men depart from euill, Prou. 16. 6. Wines must haue chaste conversations, coupled with feare, &c. 1 Pet. 3. 1. 2.

6. Sixthly, wee must walke *wisely*; not in the wisdom of the world, which is enmity against

against God; There is a wisdom which is earthly, sensually, diuelliſh; But the wisdom that is from above, is first, pure, then peaceable, gentle, easie to be intreated, full of mercy and good fruits, without partiality, and without hypocrisie, *Iam. 3. 15.*
16. Who is a wise man among you, and enaued with knowledge? let him shew out of a good conuersation, his workes with meeknesse of wisdom, *Iam. 3. 13.*
walke wisely towards those which are without, (that is, not onely towards beleeuers, but towards such as are not yet come to the faith, and the true knowledge of Christ.) *Colos. 4. 5.* and for an helpe hereunto, let vs walke with the best, who are the godly wise; For he that walketh with the wise, shall be wise, *Prou. 13. 20.*

Seauenthly, we must walke
louingly;

7.

lovingly ; in loue to God, and man; our whole conuerſation muſt be in loue; *Walke in loue, as Chriſt hath loued vs; in conformity, not equality, Ephes. 5. 2. I beſeech thee Lady, not as though I wrote a new commandement vnto thee, but that which we had from the beginning, that we ſhould loue one another; And this is loue, that wee walke after Gods commandements. This is the commandement, that as yee haue heard, from the beginning, yee ſhould walke in it, 2 Epist. Iohn 5. 6.*

8. Eightly, wee muſt walke fruitfully; Our life muſt bee full of good workes, of piety, mercy, and charity; *Wee muſt therefore learne to maintaine good workes, that wee be not vnfruitfull, Tit. 3. 14. Paul prayeth for the Coloffians, that they might walke worthy of the Lord, vnto all pleaſing, being fruitfull*
in

in euery good worke, and increasing in the knowledge of God, Colos, 1.9. 10. For we are Gods workeman-ship, created in Christ Iesus unto good workes, which God hath ordained that wee should walke in them, Ephes. 2. 10. where wee see good workes, are the Causey-way, not the cause why, wee goe to heauen.

Ninthly, wee must walke, humbly; This humility must be both outward, and inward; outward in gesture, speech, countenance, behaviour, in word, in deed; inward in the heart and minde; The outward may bee in wicked men and hypocrites, as in *Ahab*; but the inward onely in the godly; Againe, this humilitie must bee both in regard of God, and of men; In regard of God; as humiliation for sinne, whereby we deny-
ing

ing our selues, and stripping our selues of all conceit of our owne worthinesse, and of Gods vnderferued goodnesse, doe ascribe all to God, to whom it belongs, *Psal. 115. 1.* In regard of men; when wee preferre our brethren before our selues, submitting our selues vnto them, and esteeming our selues worse than others; *I therefore the prisoner of the Lord, beseech you, that ye walke worthy of the vocation, wherewith yee are called, with all lowlinesse and meeknesse, with long suffering, forbearing one another in loue, Ephes. 4. 1. 2.* He hath shewed thee O man what is good; and what doth the Lord require of thee, but to doe iustly, and to loue mercy, and to walke humbly with thy God? *Micah 6. 8.*

10.

Tenthly, wee must walke, reformedly; Our life must bee

a space of repentance, *Reuel.*
 2. 21. Wee must be renewed
 daily, and become new crea-
 tures, dying vnto sinne, and
 liuing vnto righteousnesse;
 and being dead vnto sinne,
 not to liue any longer there-
 in; Therefore we are buried with
 Christ by Baptisme into his
 death, that like as Christ was
 raised up from the dead, by the
 glory of the Father, euen so wee
 also should walke in newnesse of
 life, *Rom. 6. 2. 4.* If any man
 be in Christ, he is a new crea-
 ture, *2 Cor. 5. 17.* For in Christ
 Iesus, neither circumcision auai-
 leth any thing, nor uncircumci-
 sion, but a new creature; And as
 many as walke according to this
 rule, peace be on them, and mer-
 cy, and vpon the Israel of God,
Gal. 6. 15. 16.

Lastly, wee must walke,
 conformably; conforming our
 selues, and framing our liues
 accor-

11.

according to the example of Christ, and of the godly; who haue left vs an example that wee should follow their steps, *1 Pet. 2. 21. Bee followers of mee, and walke so, as yee haue vs for an example, Philip. 3. 17.* an example in holy vertues, not else. Wee must imitate Christ, not as God, in his miracles, as walking vpon the waters, and the like; nor as mediatur of God and man, as in the worke of redemption, &c. but as man, in his morals; in obedience, humilitie, loue, patience, meeknesse, contempt of the world, and the like. *As ye haue receiued the Lord Iesus, so walke in him, rooted and built vp in him, &c. Colos. 2. 6. 7. Hee that saith, he abideth in him, ought so to walke, as hee hath walked, 1 Iohn 2. 6.* Thus for Exhortation.

Dehorti-

Dehortations.

THere are but two waies to walke in; the narrow way, and the broad way; the one leading to life and happinellse, and few there bee that finde it; the other leading to destruction, and vtter darkenellse, and many there be that goe in thereat; wee must strive to enter in at the straight gate; (that is, our principall care aboue all things, must be to come into the way of life euerlasting, and all worldly care, must come vnder this,) so much the word *Strive* imports, *Luke 13. 24.* compared with *Matth. 7. 13.* *for the Kingdome of heauen suffereth violence, and the violent take it by force, Math. 11.*

12. that is, there is such a forwardnesse, eagernesse, and zeale in Gods children, that they strue most earnestly to get heauen, struing who shall be most forward, endeavouring earnestly in the vse of all good meanes, which may bring them thither. *Dauid professeth, his heart brake in sunder for the longing desire that it had alwaies to Gods iudgements, Psal. 119. 20.* His practise must be our patterne, for our principall care must be to attaine eternall life. And for this cause as carefull must we be to shunne and auoid the broad way, wherein wee run headlong to our owne destruction; Wee cannot walke in both; Wee cannot serue God and Mammon; Let me therefore dehort all from following the multitude, for the most goe to hell; For as *Paul* saith, *many walke of whom I*
ban

have told you often, and now tell you even weeping, that they are enemies of the crosse of Christ; whose end is destruction, whose God is their belly, whose glory is in their shame, who minde earthly things, Philippians 3. 18. 19. yea, a man may be deceived in his owne conceit; For, the way of a foole is right in his owne eyes, Prov. 12. 15. There is a way that seemeth right unto a man, but the end thereof are the waies of death, Prov. 14. 12.

Ephes. 4. 17. 18. 19.

This I say therefore, and testifie in the Lord, that ye henceforth walke not as other Gentiles walke, in the vanity of their minde, having their understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts; who being past feeling,
have

haue giuen themselves ouer vnto lasciuiousnesse, to worke all uncleannesse with greedinesse. But ye haue not so learned Christ.

Prouerb. 1. 10. to 16.

My Sonne, if sinners entise thee, consent thou not; If they say, Come with vs, let vs lay waite for bloud, let vs lurke primly for the innocent without cause, Let vs swallow them vp alive, as the grane, &c. Wee shall finde all precious substance, we shall fill our houses with spoile; Cast in thy Lot among vs, let vs haue all one purse; My Sonne walke not thou in the way with them; refraine thy foote from their path; for their feete runne to euill, &c.

Prou. 4. 14. 15. 19. 27.

Enter not into the path of the wicked, and goe not in the way of euill men; Auoid it, passe me by it, turne from it, and passe away.

away. For they sleepe not, except they haue done mischiese, and their sleepe is taken away vnesse they cause some to fall; The way of the wicked is as darknesse, they know not at what they stumble; Remooue thy foote from euill.

Prou. 15.9. Psal. 1.1.6.

Blessed is the man that walketh not in the counsell of the vngodly, nor standeth in the way of sinners, nor sitteth in the seate of the scornesfull: For the way of the vngodly shall perishe; The way of the wicked is abomination to the Lord.

2 Thes. 3.6. Psal. 36.4.

Now wee command you brethren, in the name of our Lord Iesus Christ, that yee withdraw your selues from euery brother that walketh disorderly; ἀτάκτως
that

that is, without order, against the lawes of God & mⁿ, idly, dishonestly, dissolutely, loosely, not labouring in their calling, but given to sloath & other vices; with such have no familiaritie. They set themselves in no good way.

Iob 21. 14. Psal. 68. 21.

The wicked say vnto God, Depart from vs, wee desire not the knowledge of thy waies. But God shall wound the head of these his enemies, and the hairy scalpe of such an one as goeth on still in his wickednesse.

Iude 11. Psal. 119. 21. Heb. 3. 10

Woe vnto them, for they haue gone in the way of Cain, that is, in hypocrisie, hatred, murder, lying, despaire, carnall security, prophannesse, Gen. 4. And cursed are the proud, and such as erre from Gods commandments.

dements ; The wicked doe alway erre in their hearts, for they haue not knowne Gods wayes.

Ephes. 5. 5, 6, 7.

This yee know, that no whore-monger, nor uncleane person, nor couetous man, which is an idolater, hath any inheritance in the kingdome of Christ and of God. Let no man deceiue you with vaine words : for because of these things commeth the wrath of God vpon the children of disobedience. Bee not yee therefore partakers with them.

2. Cor. 6. 14, 15, 16, 17.

Bee not vnequally yoked with unbeleeuers ; for what fellowship hath righteousnesse with unrighteousnes ? and what communion hath light with darknesse ? And what concord hath Christ with Belial, or what part hath bee
that

that beleeneth with an infidel,
&c. Wherefore come out from
among them, and bee yee sepa-
rate, and touch no vnclean
thing, and I will receiue you.

Esay. 52. 11. Reu. 18. 4

Depart yee, depart yee, goe
yee out from thence, touch no
uncleane thing, goe yee out of the
middest of her; Come out of
her my people, that yee bee
partakers of her sinnes, and
yee receiue not of her plagues.

Deut. 29. 19, 20, 21, &c.

If the wicked hearing the
words of this curse, shall blesse
himselfe in his heart, saying, I
shall haue peace, though I walke
in the imagination of my heart,
to adde drunkennesse to thirst,
The Lord will not spare him, but
the anger of the Lord, and his
iealousie shall smoke against him

infidel
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man, and all the curses that are written in this booke, shall lie vpon him, and the Lord shall blot out his name from vnder heauen; And the Lord shall separate him vnto euill, out of all the tribes of Israel, according to all the curses of the conuenant, which are written in this booke of the Law, &c. And when posterity shall aske, wherefore hath the Lord done this? what meaneth the beate of this great anger? Then men shall say, Because they forsooke the Lord, &c.

Leuit. 26. 21, to 40.

And if yee walke contrary vnto mee, saith God, and will not hearken vnto me, I will bring seuen times more plagues vpon you according to your sinnes, &c. And if yet yee will not bee reformed by these things, but will walke contrary vnto me, then will

As

I also

I also walke contrary vnto you
 and will punish you yet seuen
 times for your sinnes, &c. And
 yee will not for all this hearken
 vnto mee, but walke contrary vnto
 mee, then will I walke contra-
 ry to you also in fury, and I, euen
 I will chastice you seuen times
 for your sinnes, &c. at large.
 Here is a treble, and a terrible
 commination and threaten-
 ing, worthy all obserua-
 on; which must moue vs
 all, with all care and consci-
 ence, to take vp the counsell
 of our blessed Sauour, Ioh. 8.
 14. Sinne no more, lest any
 thing come vpon thee. But
 if yee will not doe so, as God
 will haue you, behold ye stand
 against the Lord; and because
 your sinne will finde you out.
 Numb. 32. 23.

Eccles. 12. 9.

But if all that hath bene
 said

said, will not yet serue turne,
then I say with Salomon, spea-
king by way of derision. Re-
ioyce O yong man in thy youth,
and let thy heart cheare thee in
the daies of thy youth, and walke
in the waies of thine heart, and
in the sight of thine eyes; but
know thou, that for all these
things, God will bring thee into
iudgement.

Thus haue I briefly onely
named these Exhortations
and Dehortations; In most
of which, especially the Ex-
hortations, I might, and
would willingly haue enlar-
ged my selfe, had not Salomon
admonished me, that too much
studie is a wearinesse of the flesh,
Eccles. 12. 12. or rather God
had seene good in the pen-
ning hereof, to haue added
vnto my health.

And now brethren, I com-

A a 2

mend

commend you to God, and to the
Word of his grace, which is a-
ble to build you further, and to
give you an inheritance among
all them, which are sanctified.
Eph. 20. 32.

Now vnto him that is able
to keepe you from falling,
and to present you faultlesse
before the presence of his glo-
ry, with exceeding ioy; To
the onely wise God our Sa-
uiour, bee glory, and ma-
iestie, dominion, and
power, now, and
euer. Amen.

FINIS.

589 2 magano

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THE
CHRISTIAN
MANS WALKE:

With the most regardable and
remarkable Steppes thereof, the
true Rule according to which, and
the manner how we must Walke:

Shewing the infallible pro-
perties of the children
of light.

{ *As I haue wrote in few words, whereby when*
ye reade ye may understand. Ephes. 3. 3. }

Newly published by the Author Na-
thanael Cole, Preacher at S. Leonard
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neere London.

This is the way, walke in it. Esa. 30. 21.

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1624.





1
TO THE HO-
norable and Worship-
full Company of all our
English MERCHANTS
trading to *East In-*
dia, Grace and
peace, &c.



Considering with
my selfe to whom
I might present
this worke, bee-
ing the third fruits of my
labours in this kinde, I
thought upon a saying of
Salomon in his Proverbes,
A man that hath friends,
must shew himselfe friend-
ly.

The Epistle Dedicatorie.

ly. *Prou. 18. 24.* Which speech beeing oft recalled, was the occasion of this presentation, and impulsive cause of the dedication of these Sermons to all your most respected worthinesse. The most deserving cause I confesse, was the acknowledgement of wonted beneuolence, and your annuall beneficence, whereof these few yeeres I haue been partaker. So that, *Commemoratio beneficij*, became *Commendacio officij*, to mee, .i. The remembrance of your undeserued bounty, was a commending and commanding of this my most deserved duty. The final cause, in regard of God, is to seeke his glory, in the good of his Church; in re-
gard

gard of you ; to testifie my
thankfulnes for your choice
of mee among some other of
my fellow labourers, in this
case ; And as hee that for-
gets the benefits of God or
men , cannot but bee un-
thankfull to both ; so on
the contrary , Qui quanta
sibi gratia collata sit, nescit,
quantas largitori grates
debet, non intelligit .i. Hee
that knowes not what fa-
uour is bestowed vpon him,
understands not what
thanks hee oweth to him
that gave it. And the more
deserued praise belongs vn-
to you , because yours is a
vitall, not a funerall bene-
ficence: Concerning which,
it is well of some obserued,
that beeing vitall, it is free,
and such as God accounts

not God confirme them in grace ; and giue them the wil and perseuerance it selfe?

Ansiv. G O D gaue them a power to will and perseuere, but not the will and perseuerance it selfe , because hee would not ; so he could haue preuented their fall ; but hee would not, and so I may say, hee could not , because his power depends vpon his wil, not his will vpon his power.

Quest. But why would not God? *Ansiv.* O vaine man, who art thou that pleadest with God? &c. Rom. 9, 20, 21, 22.

This is the first Reason; Workes of darkenisse , because they proceede from the deuill , the Prince of darkenisse.

And it is as if the Apostle should haue said, I would haue you to conformance your selues to bee like your heauenly Father, walking as children

dren

children of light; Now, God is light, and in him is no darkenes at all. 1. John 1. 5. As then you will approoue your selues to bee Gods children, as you professe your selues to bee; Then haue nothing to doe with any one worke of darknesse, for then yee haue no fellowship with God, if yee walke in darknesse. 1. John 1. 6. but yee haue fellowship with the deuill, and his sonnes you are, if yee doe the workes of darknes, which come from him; As you will bee loth to bee accounted the deuils darlings, haue no fellowship with the workes of darknesse.

Secondly; Sinnes are workes of darknesse, because they are practised by those who are darknesse, viz. the wicked; Thus all not conuer- ted are called darknesse: Yee were once darknesse. Ephes. 5. 8. They walke in the vanity of their minde

minde, hauing their vnderstanding darkened through their ignorance, because of the hardnesse of their hearts. Ephes. 4. 17, 18. Thus they are darkened in ignorance and errour, wanting faith in their vnderstanding; the heate of loue in affection; and all shew of good in their example & conuersation; The whole way of the wicked is a darknes. Pro. 4. 19. They are in darknes, & walke in darknes & yet they boast of fellowship with God, but they are liars, & do not tell the truth. 1. Ioh. 1. 6. Thus they are called the darkenes; The light shined in darknes, and the darknes comprehended it not. Ioh. 1. 5. Christ is the true light, the lighteth euery man that cometh into the world, but the wicked (that is, the wicked) neither know him, nor receiue him. Ioh. 1. 9. It is Gods iudgement vpon them, that seeing, they perceive not, hearing, they vnderstand not.

not, their eares are dull of hearing, and their eyes haue they fast closed, lest they should see with their eyes, and heare with their eares, and understand with their heart, and should bee converted, and God should heale them. *Esay 6.9. Acts 28. 26, 27.* Thus David prayed, Let their eyes be darkened, that they may not see. *Psalms 69. 23. Romans 11. 10.* God hath giuen them a spirit of slumber, eyes that they should not see, eares that they should not heare unto this day. *Romans 11. 8.* The Lord hath poured out upon them the spirit of deepe sleepe, and hath closed their eyes. *Esay 29.* Wherefore, unless you will bee counted among the wicked, haue no fellowship with the workes of darkenesse; for it is their property onely to commit them; for the righteous doe no iniquity. *Psal. 119. 3.* He that is borne of God, doth not commit sin. *1. Ioh. 9.*

Third-

Thirdly; Sinnes are works of darkenesse, because they loue darkenesse, and hate the light: This puts a difference betweene the godly and the wicked, beleeuers and vnbeleeuers; *Christ came a light into the world, that whosoever beleeueth on him should not abide in darkenesse. Iohn 12.46.* Here is a true and infallible note of a true beleeuer, viz. to come out of darkenesse of sinne, ignorance, and errour, *And hee that doth trueth, cometh to the light, that his deedes may bee made manifest, that they are wrought in God. Ioh. 3. 21.* Lo, another marke of the godly: On the contrary; *Hee that beleeueth not is condemned already, because he beleeueth not in the Name of the onely begotten Sonne of God; And this is the condemnation, that light is come into the world, and men loued darknesse, rather than light, because*

because their deedes were euill. For euery one that doth euill, hateth the light, neither commeth to the light, lest his deedes should be reprooued, *Ioh. 3. 18. 19. 20.*

Loe here, three brands of a wicked man: 1. he belieueth not in Christ: 2. hee loueth darkenesse: 3. he hateth the light. They loue darkenesse, because they loue to doe all things in secret; as *Paul* saith, *It is a shame to speake of those things which are done of them in secret, Ephes. 5. 12.* They that sleepe, sleepe in the night, and they that be drunke, are drunke in the night. *1 Thes. 5. 7.*

Thus adultery, fornication, vncleannesse, wantonnesse, whooredome, loue darkenesse, and delight to be in secret; And wheras a childe of five or sixe yeares olde would fray them, and make them not to dare to attempt such

such wickednesse, yet the all-seeing eye of God doth nothing daunt them, and so it is with drunkards, thecues, murtherers, and the like; who commit such villanies for the most part in secret. Thus, the young man was overtaken by the whoore, in the euening, in the twilight, in the blacke and darke night, *Proverb. 7. 9. 10.* They loue euill more then good, and lying rather then to speake righteousnesse; yea, their tongue loueth all deuouring words, *Psal. 52. 3. 4.* Againe, they hate the light. First, Christ, who is the true light. Secondly the godly, who are light in the Lord. Thirdly, the light of the Gospel, because it layeth open, discouers, and reprocueth their euill deedes. Fourthly, Gods Ministers, who are the lights of the world; Fiftly, the light of an holy example; as wee may reade. *They hated Christ,*

Christ, Ioh. 15. 18. the godly,
Ioh. 15. 19. Gods Ministers,
Math. 10. 22. the light of the
Gospel, Ioh. 3. 20. holy exam-
ple, falsely accusing our good con-
versation in Christ, 1 Pet. 3.
16. Prou. 29. 27.

4.

Sinnes are workes of darke-
nesse, because they infatuate and
blind the wicked, as doth darke-
nesse; As a man that walketh
in a darke night, cannot see
to doe any thing, nor knowes
not which way to goe, but
stumbleth at euery thing, and
knoweth not whether hee
goeth, or where he is, because
the darkenesse blindes him;
even so, saith Salomon, The
way of the wicked is as darke-
nesse, they know not at what they
stumble, Prou. 4. 19. Hee that
seeth his brother is in darke-
nesse, and walketh in darkenesse,
knoweth not whether he go-
eth, because that darkenesse
hath

hath blinded his eyes, 1 Iohn 1.
 11. for he that walketh in dark-
 nesse, knoweth not whether he
 goeth, Iohn 12. 35. Thus
 through drunkennesse,
 whooredome, couetousnesse,
 and the like, a number are so
 besotted, that for their liues
 they cannot leaue them, but
 rather resolue to liue in them.
 The drunkard shal say, they haue
 beaten mee, and I was not sick;
 they haue stricken mee, and
 felt it not, when shall I awake?
 I will seeke it yet againe, Prou.
 23. 34. 35. Loe how they
 are besotted; The whoore with
 much faire speech caused the
 young man to yeeld, with the fla-
 tering of her lips, she forced him
 then marke; He goeth after her
 straight way, as an Oxe goeth
 to the slaughter, or as a foole to
 the correction of the stocks, till
 a dart strike through his lining;
 as a bird hasteth to the snare, and
 knoweth not that it is for his life.

Pro

from. 7. 21. 22 23. Lo how
fearefully and dangerously he
is besotted; and no maruell
they bee thus besotted with
sinne, seeing as Paul saith,
They walke in the vanity of their
minde, hauing their understand-
ing darkened, being alienated
from the life of God, through the
ignorance that is in them, be-
cause of the blindness of their
hearts, who being past feeling;
haue given themselves ouer vnto
licentiousnesse, to worke all un-
cleannesse with greedinesse, E-
phes 4. 17. 18. 19. Thus in
regard of this besotting, the
wicked are often termed
fooles, The foole walketh in
darkenesse, Eccles. 2. 14. I said
vnto the fooles, deale not so foo-
lishly, &c. Psal. 75. 4. I was
envious at the foolish, when I saw
the prosperity of the wicked,
Psal. 73. 3. Remember how
the foolish man reproacheth thee
daily, O God, Psal. 74. 22. and
S very

hath blinded his eyes, 1 Iohn 2.
 11. for he that walketh in dark-
 nesse, knoweth not whether he
 goeth, Iohn 12. 35. Thus
 through drunkennesse,
 whooredome, couetousnesse,
 and the like, a number are so
 befotted, that for their liues
 they cannot leaue them, but
 rather resolue to liue in them.
 The drunkard shal say, they haue
 beaten mee, and I was not sicke;
 they haue stricken mee, and
 felt it not, when shall I awake?
 I will seeke it yet againe, Prui.
 23. 34. 35. Loc. how they
 are befotted; The whore with
 much faire speech caused the
 young man to yeeld, with the fla-
 tering of her lips; she forced him
 then marke; He goeth after her
 straight way, as an Oxe goeth
 to the slaughter, or as a foole recei-
 ueth correction of the stockes, till
 shee strike through his liver;
 as a bird hasteth to the snare, and
 knoweth not that it is for his life.

Prui.

From. 7. 21. 22. 23. Loe how
fearefully and dangerously he
is besotted; and no maruell
they bee thus besotted with
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They walke in the vanity of their
minde, hauing their understand-
ing darkened, being alienated
from the life of God, through the
ignorance that is in them, be-
cause of the blindenesse of their
hearts, who being past feeling;
haue given themselves ouer vnto
lasciuiousnesse, to worke all un-
cleannesse with greedinesse, E-
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envious at the foolish, when I saw
the prosperity of the wicked,
Psal. 73. 3. Remember how
the foolish man reproacheth thee
daily, O God, Psal. 74. 22. and

S

very

very oft in the Psalmes. Saint Paul calleth them, *unreasonable men*, Pray that wee may bee *delivered from unreasonable and wicked men*, 2 Thes. 3. 2. They will not bee learned, nor understand, but walke on still in *darknesse*, Psal. 82. 5. And their *foolish heart is darkened*, Rom. 1. 21. &c. where ye may read at large of the *fottishnesse* of wicked men by sinne.

5.

Fifthly, Sinnes are called *workes of darkenesse*, because they end in darkenesse; As they are practised here in the Kingdome of darkenesse, so they shall end hereafter in *utter darkenesse*; They come from *spirituall darkenesse*, they loue *materiall darknesse*, they tend to, and end in, *eternall darkenesse*; Cast ye, saith Christ, the *unprofitable seruants* into *utter darkenesse*, there shall be weeping, and gnashing of
teeth,

teeth, *Math. 25.* And hee that had not on the wedding Garment, was commanded to bee bound hand and foote, and taken away, and cast into utter darkenesse, *Math. 22. 13.* The children of the Kingdome shall bee cast out into utter darkenesse, *Math. 8. 12.* There is a two-fold darkenesse, 1. Inward, a blindenesse of minde; 2. Outer darkenesse, which is the eternall night of damnation. This is the end of all, and euery sinne, without repentance; For, euery sinne deserues it, *Euery transgression deserues the iust recompence of reward, Heb. 2. 2.* that is, eternall death, for the wages of sinne is death, *Rom. 6.* What fruit had ye then in those things, whereof ye are now ashamed, for the end of those things is death, *Rom. 6. 21.* To the wicked, the mist of darkenesse is reserved for euer, *2 Pet. 2. 17.* For if God spared not the

Angels that sinned, but cast them
downe to hell, and deliuered
them into chaines of darknesse,
to be reserved vnto iudgement,
The Lord then knoweth how to
reserve the vnjust vnto the day of
iudgement to be punished, &c.
2 Pet. 2. 4. and 9. To whom is
reserved the blacknesse of darke-
nesse for euer, Iude 13. Verse.
The wicked are compared to bry-
ars and thornes, which are re-
iected, and nigh vnto cursing,
whose end is to be burned, Heb.
6. 8. Whose end is destruction,
Philip. 3. 19. that is, eternall
damnation, which is a sepa-
ration of soule and body
from God, and an adiudging
of them both, to perpetuall
torments in hell fire, with the
diuell and his angels. And
thus much of the seuerall rea-
sons, why sinnes are called
here, *workes of darknesse*; Now
briefly of the Application &
Vses of this vnto our selues.

From

From that which hath *Obfer.*
beene spoken concerning
workes of darkenelle, wee
may obserue, what an horri-
ble, and abhominable thing
Sinne is; it is most odious,
and accursed; It makes a man
bondslaue to Sathan, a prey
for the Diuell; seruant to it
selfe, an hater of God him-
selfe; delighting in nothing
that good is. It makes a man
blinde, foolish, impious, for-
tish, darkening the whole
man, beginning in darkenes,
and ending in vtter darke-
nelle, *where shall be weeping and*
gnashing of teeth; This is all
the good that sinne doth; and
howsoeuer wicked men will
not belicue this, but flatter
themselues in their mischiefe,
and goe on still in their wic-
kednesse, walking on still in
darkenelle, yet the time shall
come, as true as God hath

spoken it, when these shall goe away into perpetuall torments, the reward of workes of darkenesse, *Math. 25. 46.* where they shall houle and cry in vtter darkenesse, woe and alas, that euer we were borne, thus to be tormented in this flame, neuer to be quenched. Thus we may see Sinne as it were anatomized before vs. and vnmasked, and laid open in his colours, to the astonishment and amazement of all that take pleasure therein, *who shall bee damned, 2 Thes. 2. 12.*

Vse. 1.

How should the consideration of this mooue vs to make conscience of euery sinne, to hate it to the death, to loathe and abhorre it, to be quite out of loue with it, as being the bane of our soules and the cause of the destruction on both of body and soule

We

We are not of the night, nor of darknesse, therefore let vs not sleepe in sune, as doe others, but let vs watch, and be sober, 1 Thes. 5. 5. 6. And that knowing the time, that now it is high time to awake out of sleepe, &c. Let vs therfore cast off the works of darknesse, and let vs put on the armour of light, Let vs walke honestly as in the day, not in rioting and drunkennesse, not in chambering and wantonnesse, not in strife and enuying, Rom. 13. 11. 12. 13. And for the better doing of this, wee must follow our Sauour Christ, in conforming our selues to bee like him, who saith: I am the light of the world, he that followeth mee shall not walke in darknesse, but shall haue the light of life, Iohn 8. 12.

Secondly, this must teach all Gods children to bleis and praise Gods name; to shew

Vse. 2.

forth the praises of him who hath called vs out of darkenesse, into his marueilous light, 1 Pet. 2.9. Giuing thanks vnto the Father, which hath made vs meete to be partakers of the inheritance of the Saints in light; who hath deliuered vs from the power of darkenesse, and hath translated vs into the kingdome of his deare Sonne, Colos. 1. 12. 13. whereas otherwise wee might haue perished in vtter darkenesse; And this of the first Reason.

The second Reason why wee must not communicate with the sinnes of others, is because all sinnes are vnfruitfull; *Haue no fellowship with vnfruitfull workes of darkenesse*

Vnfruitfull workes.) That sinne is altogether vnfruitfull as it appears here in the Text so it is confirmed by other places of holy Scripture shewing there is no profit in sinne. *What fruit had ye then*

(said

(saith Paul) in those things, whereof ye are now ashamed? for the end of those things is death, Rom. 6. 21. In which place wee may obserue a threefold Proposition, concerning sin, 1. euery sinne is vnfruitfull, 2. euery sinne is shamefull, 3. euery sinne is mortall. Here is a great losse, no fruit, a bad end; yea, euen then, when they tooke most delight and pleasure in sinne, and gaue themselves ouer most of all to the seruice of sin, euen then, saith Paul, yee had no fruit in sinne. Saint Paul exhorteth, to maintaine good workes for necessary uses, that wee be not vnfruitfull, Tit. 3. 14. where hee doth intimate thus much, that as good workes make vs fruitfull, so euill workes, or want of workes, make vs vnfruitfull and vnprofitable. Hee that receiued his talent, and did no good with it, is called the vn-
S 5 profitable

profitable servant. *Matth. 25. 30.* The hope of the wicked is vaine, their labours vnfruitfull, their workes vnprofitable. *Wisd. 3. 11.* Their thoughts are vaine, their words idle, their workes sinfull, all both sinful and vnfruitfull, and therefore vnfruitfull, because sinfull, as in the Text. It was *Salomons* conclusion, *All is vanity, and there is no profit vnder the Sunne. Eccles. 2. 11, 22. and 1. 2, 3. and 3. 9.* at large in that booke.

Obiect.

But it may bee objected, How can sinne be called vnfruitfull, whereas, a number get great gaine, and enrich themselves by sinning, as by Lying, Stealing, Whoring, and Bawdery, Cruelty, Oppression, Bribery, Extortion, Couetousnesse, Vsury, False dealing, Deceitfull Weights and Measures, and the like
many

many come to great wealth by these; sinne therefore is profitable.

Ans.

This is no true gaine, neither doth it profit any, but beeing gotten by vnlawfull meanes, is both wicked and abhominable; and as the Fathers commonly say, *Nil prodest lucrifacere temporalia, si perdantur eterna*: It nothing profiteth to gaine temporall things, and to lose eternall; For what is a man profited, if hee shall gaine the whole world, and lose his owne soule? *Matth. 16. 26.* So, what profit doe yee call that, when men get neuer so much, by the forenamed sinnes, and afterwards lose their soules for their labour?

The scope of the Apostle here, is to stirre vp the faithfull to fruitfulness, and to leade

leade their liues fruitfully and profitably, that so they may walke prouing what is pleasing to God; As if he should haue said, Yee cannot possibly please God; neither can your conuersation bee answerable to your profession, if you communicate with wicked men in their sinnes, which are altogether vnfruitfull. This place is well explained; Coloss. 1. 9, 10. beeing in effect all one; there the Apostle saith, Wee cease not to pray for you; and to desire you, that yee might be filled with the knowledge of Gods will, in all wisdom and spirituall understanding; That yee might walke worthy of the Lord, vnto all pleasing, being fruitfull in every good worke, &c. What is this, I say, but the same with this Text, *Walke prouing what is well-pleasing to GOD. And haue no fellowship with vnfruitfull*

full workes? If we would walke worthy of the Lord, and as becommeth our profession, then we must learne to know his will, and please him; If wee would please him, then wee must be fruitfull in euery good worke; If wee would bee fruitfull in euery good worke, then we must haue no fellowship with the sinnes of the wicked, for they are all vnfruitfull; yea, howsoeuer our profession is, if we liue in the practise of these vnfruitfull workes, or haue the least communion with them, Wee may professe wee know God, but by our workes wee denie him, being abominable, and disobedient, and to euery good worke reprobate. Tit. 1. 16.

It is the saying of the Apostle, All Scripture is giuen by inspiration of God, and is profitable for doctrine, for reproofe, for correction, for instruction in righte-

righteousnes, that the man of God may bee perfect, thoroughly furnished to all good workes. 2. Tim. 3. 16, 17. If all Scripture, then this of the Text, aiming at this, that men should be fruitfull; *This is a faithfull saying, and these things I will that thou affirme constantly, that they which have beleueed in God, might bee carefull to maintaine good workes, these things are good & profitable vnto men.* But amid foolish questions, and genealogies, and contentions, and strivings about the Law, for they are vnprofitable, and vaine. Tit. 3. 8, 9. and so it is true of all other sinnes whatsoeuer, they are vnprofitable, vaine, and vnfruitful: Indeed the bad fruits and effects of sinne are manifold; and wicked men bring forth most vile fruits in their liues and conuersations, but there is no good fruit neither in sinne nor sinners; *Yee shall know*

know them by their fruits; Doe men gather grapes of thornes, or figges of thistles? Euen so euery good tree brings forth good fruit; but a corrupt tree bringeth forth euill fruit; A corrupt tree cannot bring forth good fruit. Mat. 7.16, 17, 18. &c.

Vnfruitfull workes.] Sinnes are said to be vnfruitfull, many wayes; both in regard of God, our selues, or others; and this both in regard of soule and body, goods, or good name, as I will shew in order.

1.

First, In regard of God; Sinne is vnfruitfull in regard of God, both in regard of himselfe. 2. in respect of his word. In regard of himselfe, 1. Because it is most iniurious vnto him; We indeede doe hurt our selues, hurt our neighbours, but the party most iniured is God himselfe,
as

as being the Law-gluer, commanding what is to be done, and forbidding what is to be vndone; yea, as *Aquinas* saith, (God beeing infinite in greatnesse and goodnesse, infinite in might, power, maiesty and mercie,) Sinne may be not vnfitly tearmed, as it were an *infinite iniurie*; *Dauid* seemed to haue sinned most against *Uriah*, in committing adultery with his wife, in making of him drunk, in causing him to be murdered, as wee reade at large, 2. *Sam.* 11. yet, as acknowledging, God most of all to be iniured, beeing reprooued by *Nathan*, said, *I haue sinned against the Lord.* 2. *Sam.* 12. 13. yea, he cries out in the *Psalme*, *Against thee, against thee onely haue I sinned, and done this euill in thy sight.* *Psalm.* 51. 4 So when *Ioseph* was inticed to adultery, he acknowl-

ged

ged God to bee most iniured,
and therefore would not,
durst not, saying, *How shall
I doe this great wickednesse, and
sinne against God?* Gen. 39. 9.
Thus it is said of *Ananias* and
Saphira, who told a lie; *Peter*
tells *Ananias*, *Thou hast
not lied unto men, but unto God.*
Acts 5. 4. yea, the deuill filled
his heart to lie to the holy Ghost,
vers. 3. Thus by sinne, God
the Father is highly displeased,
1. Sam. 11. 27. *The Sonne of
God, Christ Iesus, crucified a-
fresh, and put to an open shame.*
Hebr. 6. 6. *The holy Ghost grie-
ued.* Ephes. 4. 30. Sinne there-
fore in regard of God him-
selfe is vnfruitfull.

Secondly, in regard of
himselfe, because sinne tends
onely and wholly to the dis-
honour of his Name; Where-
as, *All things must bee done to
the glory of God.* 1. Cor. 10. 31.
sinne dishonoureth and dis-
glori-

2.

glorifieth God. *Through breaking of the Law thou dishonourest God; The Name of God is blasphemed through such. Rom. 2.23.* Thus when they knew God, *they glorified him not as God, but became vaine, &c. Rom. 1.21.*

3:

Thirdly, sinne is vnfruitfull in regard of the Gospell; both in that it disgraceth the Gospell, as also in hindring vs from profiting by it. First, whereas, *onely our conuersation must bee as becommeth the Gospell of Christ. Philipp. 1.27.* and wee must adorne the doctrine of God our Saviour in all things. *Titus 2.10.* yet, sinne doth nothing but disgrace and discredit the Gospell, causing the same and the professors thereof to bee euill spoken of; *The word of God is blasphemed. Titus 2.5.* Again, the Gospell cannot profit vs, because of ignorance, vnbeliefe, want of faith,

faith, &c. The Gospell was preached vnto them of old time, but did not profit them, because it was not mixt with faith, in those who heard it. *Heb. 4. 2.*

Fourthly, Sinne is vnfruitful in regard of our selues; First, In regard of our soules; For sinne vndooeth the soule for euer, it destroyeth it; both in that it stoppes the way to mercie, as also hindereth the meanes of saluation, as the Word, Sacraments, Prayer, and the like; yea, though a man could gaine the whole world, yet its no true gaine, when through sinne hee loseth his owne soule. *Matth. 16. 26.* A wicked man may seeme to bee in great prosperitie outwardly, as *Psalme. 73. 3. &c.* but its no true prosperitie; for hee that hideth his sinnes shall not prosper. *Prou. 28. 13.* that is, his soule shall not prosper, and then woe be vnto

to them, if their soule prosper not. Secondly, in regard of our bodies; witnesse the manifold plagues, iudgements, punishments, sickenneses, diseases, crosses, afflictions, which sinne doth pull vpon vs; as wee see plainly, yet lamentably set forth, at large, *Deut. 28. Leuit. 26.* where in reading you shall vnderstand. It causeth death, not onely the corporall death, but eternall, both of soule and body; *Destruction is from our selues; (namely for sinne.) Hos. 13. 9. Man suffereth for his sinne. Lament. 3. 39. The wages of sinne is death. Rom. 6. 23. And euery transgression deserueth the iust recompense of reward. Heb. 2. 2. Destruction shall bee to the workers of iniquitie. Prou. 10. 29. The pernercenesse of transgressors shall destroy them. Prou. 11. 3. Infinite are the proofes hereof, that sinne is*
most.

most vnfruitfull both in regard of soule and body, as beeing most hurtfull to both. Thirdly, in regard of our goods and outward estate; for either it hindereth, from receiuing good at Gods hand; or else causeth a curse vpon them being receiued; either outward things shall not goe well with vs, or they shall bee as snares vnto vs, heaping vp wrath against the day of wrath. *Your iniquities haue separated betweene you, and your God; and your sinnes haue hid his face from you, that he will not heare, &c.* *Esa* 59. 2, 3. *If a nation doe will in Gods sight, that it obey his voyce, then God will repent of the good, wherewith hee said hee would benefit them.* *Ier.* 18. 10. *If yee will not heare, and if yee will not lay it to heart, I will giue glory vnto my Name, with the Lord of hostes, I will*
euen

even send a curse vpon you, and
 will curse your blessings, yea, I
 haue cursed them already, be-
 cause yee doe not lay it to heart,
 Behold, I will corrupt your seed,
 &c. Malac. 2. 2. &c. Fourthly,
 In regard of our good
 name; Sinne brings vpon vs
 nothing but bad report,
 shame, disgrace, reproach,
 yea, such as wil neuer be done
 away. Hee that committeth
 adultery with a woman lacketh
 understanding; hee that doth
 it, destroyeth his owne soule; A
 wound and dishonour shall he
 get, and his reproach shall not
 bee wiped away. Prou. 6. 33. A
 wicked man is loathsome, and
 commeth to shame. Prou. 13. 5.
 What fruit had yee then in those
 things, whereof ye are now asha-
 med? Rom. 6. 21. Thus, Enuie
 pursueth sinners. Prou. 13. 11.
 The curse of the Lord is in the
 house of the wicked. Prou. 3. 33.
 And sinne is a reproach to
 people

people. *Pran. 14. verse 34.*

In a word; Sinne is vnfruitfull in regard of others: For hereby wee doe greatly offend the weake brethren, scandalize the Church, and harden the wicked in their sinnes, and confirme them in their wickednesse; By sinne, wee lay a stumbling blocke in the way, and cause others to fall; *A violent man entiseth his neighbour, and leadeth him into the way that is not good. Pro. 16. 29. Wicked men sleepe not, except they haue done mischief, and their sleepe is taken away, lesse they cause some to fall. Rom. 4. 16. How vnprofitable and vnfruitfull all these wayes are, appeareth. For he that offendeth one of the litle ones that beloueth in Christ, it were better for him that a millstone were hanged about his necke, and that hee were drowned in the depth of the sea. Woe vnto the*

the world because of offenders,
 Wee to that man by whom the
 offence commeth. *Mat. 18. 6, 7.*
 And when wee harden and
 confirme others in sinne,
 what is this but to iustifie the
 vngodly, which is abominati-
 on to the Lord? *Prov. 17. 15.*
 yea, such are accused, *Prov.*
24. 24. Esay 5. 23. Briefly,
 what is the cause of subuersi-
 on of Kingdomes, alteration
 of Princes, and the like? is it
 not sinne? For the transgr. s-
 sion of a land, many are the
 Princes thereof. *Prov. 28. 2.*
 But what shall I say more? I
 cannot sufficiently expresse
 the vnfruitfulnesse of sinne,
 but as the Text hath it, so *Sal-*
omon confirmes it, *Treasure*
of wickednesse profiteth nothing.
Prov. 10. 2. And thus I end
 this Doctrine: The Vses fol-
 low.

Vse. 1.

Is sinne so vnfruitful? *Th*

Let
 and th
 about

then sheweth the folly, and condemneth the madnesse of wicked men, who giue themselves to nothing more than sinne, wherein is no profit at all, and neglect godlinesse, which is greatest gaine. 1.Tim. 6.6. Let all such remember, if a man must giue account for euery idle word. Matth. 12. 36. much more for euery idle, vnfruitfull and vnprofitable worke; For euery tree that bringeth not forth good fruit, is hewen downe, and cast into the fire. Matth. 3. 10. The vnprofitable servant shall bee cast into utter darkenesse, where shall be weeping and gnashing of teeth. Matth. 25. and yet to see the madnesse of men, as Salomon speakes, that fooles make but a sport of sinne. Pron. 19. 23.

Let vs auoide euery sinne,
and the occasions therof, and
labour to become godly.

T practi-

Iste. 2.

practising good workes, and bringing forth fruits of godlinesse, this will make vs that wee shall not bee vnfruitfull; For godlinesse is profitable to all things, hauing promise of the life that now is, and of that which is to come. 1. Tim. 4. 8. Let vs learne to maintaine good workes for necessary uses, that we be not vnfruitfull, Tit. 3. 14. This is a faithfull saying, and these things I will that thou as firme constantly, that they which haue believed in God, might be carefull to maintaine good workes; these things are good and profitable vnto men; as Tit. 3. 8.

Lastly, this must teach vs all to repent heartily of our vnfruitfulness, idleness, and vnprofitableness, as knowing that if we liue and die in vnfruitfulness, our case fearefull and damnable, hath beene prooued; Br

forth therefore fruits meete for
repentance, *Math. 3. 8.* And
so, I pray God, that ye may walke
worthy of the Lord, unto all plea-
sing, being fruitfull in euery good
worke. *Coloss. 1. 9, 10.*

And thus much of the Fifth
Sermon, and the Second
Steppe of the Christian
mans Walke.

T 2 THE



THE
T H I R D
S T E P P E, and
SIXT S E R M O N.

Text. { *But reprove them
rather, Ephes. 5.11.*

Hitherto of the Dehortation; Now follows the second part of this verse, *viz.* an Exhortation, *But reprove them rather*; In the former the Apostle dehort; first, from doing the former evils mentioned; secondly, from communicating

ting with those that do them; thirdly, in these words hee exhorts to a contrary dutie, to reprove sinne; which is not barely, but emphatically propounded, as the word (*rather*) doth import; as if he had said, So farre be it from you, that yee should in any case communicate with such vnfruitfull workes of darkeneise, as that yee ought rather to reprove them than to haue the least to doe with them, and that, by conuincing the doers of them, that such workes are altogether euill, vnfruitfull, hurtfull, yea, damnable, and therefore to be avoided; that others being thus reprooved, and convicted, may be brought to a sight and knowledge of their sinnes, and so repent and be saved, and not suffered to run on headlong in their sinnes to their owne destruction, as

many doe for want of re-
proofe; From this Dehortati-
on and Exhortation thus ioyn-
ed together, ariseth a two-
fold obseruation.

Obfer. I.

First, hence I gather, that
it's not sufficient, not to doe
euill, but we must doe good;
It is a fault in a number, that
please themselves in this, that
they are not such notorious
euill liuers as many are, yea,
but obserue them well, they
doe no good; *But, as we must
cease to doe euill, so wee must
learne to doe well, Esay 1. 16.
17. As wee must put off the old
man with his workes, which are
corrupt, so wee must be renewed
in the spirit of our mindes, and
put on the new man, &c. As
we must not lye, so we must speak
truth; As we must not steale,
we must labour rather, working
that which is good, &c. Ephe
4. 22. to the end. As we must*

dye vnto sinne, so wee must liue vnto righteousness. As wee must not communicate with vnfruitfull workes of darkenesse, so we must rather reprove them.

Who so will reprove sinne, must not be tainted with euill, neither communicate with euill; We must first put in practise the Dehortation, before wee can well performe the Exhortation; *We must first pull the beame out of our owne eye, before wee can see to pull the mote out of our brothers eye, Math. 7.5.* We cannot reprove sinne in others, and bee as bad our selues, either doing euill, or communicating with it; but of these by the way, and more fully afterwards.

Obser. 2.

But, reprove them rather.] These words containe the Third Steppe of the Christian Mans Walke; alluding to

a third property of the Sun. As the Sunne by her light, doth discover, lay open, and make manifest, things in secret and vnknowne, (*For it is light that maketh all things manifest, Ephes. 5. 13.*) So Christians who are made light in the Lord, should labour to discover the sinnes of others vnto their faces, conuincing them, that they are thus and thus guilty of this and that sinne, and make it manifest to the iname of the doer, and so to reprove him for it, seeking the glory of God in the good of our brethren.

In handling of these words, I obserue two things concerning Christian reproofe. 1. The Matter. 2. The Manner. In the Matter it selfe, consider three things, 1. the dutie, *Reprooue*. 2. who must reprove? *The children of light*, as appears from 8. Verse

3. What

3. What must be reprovued?
viz. not so much the persons
 of men, as their sinnes; *But*
rather reprove them. First of
 the dutie.

Reprove.] This word in the
 originall is more significant,
 than can be fitly expressed in
 one English word; and there-
 fore in diuers places of holy
 Scripture it's diuersly transla-
 ted, yet all tending to the
 same effect; Commonly, in
 this sence; to reprove, as
 here, and else-where; and thus
 it is taken either actiuelly, or
 passiuelly; Actiuelly, as here,
 and 2 *Tim.* 4. 2. ἐλεγξω, re-
 prove: Passiuelly, as *Iohn* 3. 20.
He that doth euill, cometh not
to the light, ἵνα μὴ ἐλεγχθῇ τὰ
 ἔργα αὐτοῦ, *lest his deedes*
should bee reprovued. Some-
 times it is translated to rebuke,
 which is somewhat different
 from the former, as may ap-
 pear

peare by Pauls words, distinguishing them; 2 Tim. 4. 2. Reprooue, Rebuke, &c. thus it is, 1 Tim. 5. 20. Them that sinne, ἐλεγχε, rebuke before all; and many other places. But most properly, the word (ἐλεγχειν) signifies to convince, and thus it is often used; as 1 Cor. 14. 24. If all prophesie, and there come in one that beleeueth not, or one vnlearned, ἐλέγχεται ὑπο πάντων, he is convinced of all, So it is taken passiuely; so, Tit. 1. 9. A Bishop must be able to exhort by wholesome and sound doctrine, καὶ τοὺς ἀντιλέγοντας ἐλεγχειν, and to convince the gainsayers. So, Iam. 2. 9. If ye haue respect to persons, yee commit sinne, ἐλεγχόμενοι ὑπο τῶ νόμου, &c. being convinced of the law, as transgressors. So, Epist. Inde, and 15. Verse. Christ commeth with ten thousands of his Saints, to execute iudgement vpon

all, καὶ ἐλέγξει, &c. to convince
all that are ungodly, & thus it is
taken actiuely. All which sig-
nifications, laid together, the
sence is this. Conuince them
in their consciences of the
fore-named sinnes, as forni-
cation, all vncleannesse, co-
uetousnesse, filthinesse, foo-
lish talking, iesting vnseeme-
ly, idolatry, and the like;
Conuince them, I say, that
they are altogether euill, vile,
abominable, vnfruitfull, and
without repentance, damna-
ble, and therefore to be auoi-
ded; and so thinke it not suf-
ficient, that you auoid them
in your selues, but they be-
ing so conuicted, proceed to
reprooue and rebuke them,
and as occasion shall serue,
correct them, labouring by al
meanes to bring them out of
those sinnes, and not suffer
them to perish in their sinnes.
And this for the meaning.

Hence

Obfer. I.

Hence I obferue in the first place, that it is the dutie of euery Christian in generall, and each one in particular, to reprocue the finnes and vices of these times, which wee shall see to bee in others, as well as to auoide them in our selues; This is that Christian zeale that ought to be in euery one, not to endure euill; not to suffer sinne to rest vpon our brethren; So zealous ought wee to be for Gods glory, and following vnto our brethren, as by Christian reprocue to stop the course of sinne. *We are redeemed by Christ from all iniquitie, to be a peculiar people, zealous of good workes, Tit. 2. 14.* Now, one maine good worke, is Christian reprocue. This is strictly enjoyed by God himselfe, saying, *Thou shalt not hate thy brother in thy heart*

heart; thou shalt in any wise rebuke thy neighbour, and not suffer sinne upon him, *Leuit. 19. 17.* Whence we may gather, That, as not reproofing, is a signe of hatred of our brother, so reproofing is a meanes to make men leaue their sinnes. It is cruelty vnto men; and vnkindenesse towards God, not to reprove sinne; cruelty to men, because wee knowing and seeing it, yet suffer them to perish, and will not hold them backe, so much as we can, when we see them straying to their owne destruction: Vnkindenesse towards God, because wee seeke not Gods glory in the good of our brethren, wee shew no dislike of their sins, we are not grieved, with *Lat.* at their wicked conversations, We are but disloyall and vnfaithfull subiects to our heavenly King, when we suffer

netle; In this place, the Apostle speaketh properly of their finnes, *Have no fellowship with unfruitfull workers of darkenesse, but reprove them,* that is, *workers of darkenesse*; Sinnes then are to be reprovued. *Quest.* But may not persons themselves be reprovued? *Ans.* All that are of the visible Church, at least in shew and outward profession, who are brethren in religion (though false brethren) if they be of the same particular Church, living under the same particular government, or being of another Church, yet professe the same religion with vs, may and ought to bee reprovued and censured. Thus, Kings and Princes, the mighty Potentates, Magistrates, Ministers and all Superiours are subiect to reproofe, as well as others. Thus *Nathan* reprovued King *David*, first, in a parable.

parable, afterwards directly,
Thou art the man, 2 Sam. 12. 1.
to 7. Thus Azariah the
Priest, with fourescore more
Priests of the Lord, that were
valiant men, withstood King
Uzziah, and reproofed him
sharply, for burning incense to
the Lord, whereas it nothing per-
tained to him, but onely to the
Priests; Goe out of the sanctuary.
say they. for thou hast trespass-
ed, neither shall it bee for thine
honour from the Lord God,
1 Chron. 26. 17. 18. Thus
Paul reproofed Peter to his
face, Gal. 2. 11. to 15: and
Paul bids the Colossians, to say
vnto Archippus, Take heede
to thy Ministry, which thou hast
receined in the Lord, that thou
fulfill it, Col. 4. 17. But on the
contrarie, this reproofe be-
longs not to those which are
out of the visible Church, as
leues Turkes, Pagans, and
the like; reproofe being a
part

part of Ecclesiasticall discipline reacheth not to such; as Paul saith, *What haue I to doe to iudge them that are without?* i. e. those that are out of the Church, 1 Cor. 5. 11. 12. And here, by the way, I obserue, that those Magistrates, Monarches, Ministers, and other Superiours, that will not endure the least reproofe, doe herein contemne Gods ordinance, and are greatly to be censured; Let Superiours remember, they haue many that will flatter them, but few that will or dare reprove them; whereas they being in highest place, are more subiect to falling, and so most need of reproofe. But what saith Salomon? *He that rebuketh a man, afterwards, shall finde more fauour, than hee that flattereth with the tongue,* Prou. 28. 23.

But the scope of the Apostles

file in this place, as I haue obserued, is to shew rather what must bee reproofed; namely, all Sinne whatsoever, knowne and certaine; be it lesse or great; against God or man; euen iniuries and wrongs, especially publique, though not alwaies priuate; publique, I say, which are dishonourable to God himselfe, scandalous to his Church, pernicious to him that committeth them.

Hence then I gather, that the maine thing to be aymed at in our reproofes, is Sinne in man, not so much man himselfe; it is Sinne that is the bane of the soule; sinne is mortall, deadly, and damnable; Through sinne, both soule and body perish, it being not repented of; Seeing then we must labour to gaine our brother from perishing in his

Obser.

his finnes, every sinne must bee reprovued. *Obiect.* But by reprovuing of mens sins, and men for their finnes, I shall get ill-will, much hatred, contempt, and so thrust my hand as it were into a Wasps nest, therefore I had better be silent, and let them alone.

Ansiv. I answered with *Silomon*, *Reproue not a scorner, lest he hate thee; rebuke a wise man, and hee will love thee*, *Prou. 9. 8.*

Vse. 1.

This condemneth deeply the common fault of these times, that men make their reproofes matters of reuenge, a fault both in publique Ministers, and priuate persons, many making the Pulpit a place of reuenge, rayling, hard censuring, being inuective against the parties, not against their finnes; ayming chiefly at this, to set their brethren vp-

on

on the Stage, making them spectacles to the world, rather exclaiming of them, than speaking in loue to reclaime them; that I may say with *Paul, They Preach Christ of enu-ny, Philip. 1. 15.* And the same is common among the most of our people, who lie in waite for their brethren; who, many times see, and heare their neighbours to sinne, and that grieuously, both in publique and secreas, yet neuer finde fault with them; but when the least occasion is offered of falling out, then they will rip vp all that they can, though it bee many yeares after, to their v-ter ouerthrow, shame, and disgrace; yea, many times, in what them lieth, to the taking away of their neighbours lie; and through this comes so many nicke-names, reproachfull tearmes and the like;

like: This is, I say, the common course of reproofing; whereas Saint *Paul* would haue vs, *to reprove, rebuke, with all long-suffering. 2. Tim. 4. 2.*

Use. 2.

This reproveth all such, as cannot endure that their finnes should bee reprovued; especially their great sinne, their master-sinne, their beloved sinne; a man may as well pull their heart out of their bosome, as that sinne out of their heart; yea, such is the peruerse nature of a number, that if they bee reprovued for their faults, are ready to offer violence to the party reproofing; like *Saul* with his speare, if you awake them, its at your perill; ready with *Herod* to behead *Iohn Baptist*, or with *Achab* to imprison the good Prophet *Micahiah*; yea, many there are, that doe wilfully

ly absent themselves from the Word, because they cannot indure their sinnes should be reprooued; & if they thought the Minister would speake against such and such sinnes, they would neuer heare him, and therefore many times it is scene; that such an one, hauing a guilty conscience, though the Minister neuer meant him, will wilfully depart out of the Church, and beare a continuall hatred to that Minister, for speaking against pride, swearing, swaggering, drunkenness, whoredome, vsury, and the like; Thus they that doe euill hate the light, neither will they come to the light, lest their deedes should bee reprooued, Iohn 3. 20. But these are scorner, proud; for a scorner heareth not reproofe. Prov. 13. 1. A scorner loneth not one that reproveth him; neither will hee goe unto the wise. Prov.

Prou. 15. 15. But let such know, whosoever they are, That God scorneth all such scorers. Prou. 3. 34.

Vse. 3.

Let this mooue vs all, to yeeld our neckes to Christ his yoke, and our backes to this rod of Ecclesiasticall censure, as acknowledging it to bee a speciall meanes to saue a soule from perishing in sinne; and the rather, because it is God who reproveth by his Word, and so it is the Word that finds out our sinnes; and therefore whosoever hateth reproofe, despiseth the Word. *Which who-so doth, shall bee destroyed; but hee that feareth the Commandement, shall be rewarded. Prou. 13. 13.* Many cry out of the Minister for reproofing, when it is the Word of God. *For the Word of God is quicke and powerfull, and sharper then any two edged sword.*

swor

*sword, pearcing euen to the di-
uiding a-sunder of soule and spi-
rit, and of the ioynts and marow,
and is a discerner of the thoughts
and intents of the hearts. Hebr.*
4. 12.

Vse. 4.

This must teach vs, as to
reprooue, so to bee reprooued
for small sinnes, (though no
sinne in it selfe bee small, but
compartiuely) we haue moles
to pull out as well as beames,
lesser sinnes as well as greater,
besides euery great sinne hath
his beginning from some
small sinne: Therefore, it
is a great point of Christi-
an wisdom, to nippe sinne
in the head, while it is young,
and not suffer it to grow to a
strength, and so to habit, then
to a custome, then to a ne-
cessity. The reason why such
great and grievous sinnes are
committed in the land, is be-
cause sinne is not looked to
while

while it is little, it is not prevented in the beginning, but suffered to take a head; there is no conscience made of small sinnes, they are no whit regarded, and therefore so seldom reproved. Let vs observe this in the example of *Cain*: *The Lord reproved him for his wrath, and sad countenance; (which were beginnings of further mischief) but hee not regarding the Lords reproofe for those smaller sinnes, grew to the height of that grievous and crying sinne of murther; rising up against his innocent brother Abel, slew him. Gen. 4. 6, 8.* whereas, if he had yielded to Gods reproofe for his wrath, malice, and sad countenance, hee might haue prevented murther. Thus a number beeing reproved for their lusts, chambering, idlenesse, wantonnesse, lasciuiousnesse, and not regarding it,

it, grow to whoredome: So when men are reprooued for haunting bad places, and keeping bad company, and not yeeld vnto it, come at length to that horrible sinne of drunkenneſſe, theft, and the like.

Ob. But if all ſins are to be reprooued, and all ſorts are to bee reprooued, why doth Salomon ſay, *Rebuke not a ſcorner.* *Prov.* 9. 8. and Paul, *Rebuke not an Elder?* *1. Tim.* 5. 1.

Anſw. Salomon ſpeakes of open and manifeſt ſcorners, and contemners of the Word; otherwiſe all, though neuer ſo notorious, are to be cenſured and reprooued; and ſo muſt that place of our Sauiour be vnderſtood of open ſcorners and perſecuters of the knowne truth, *Giue not that which is holy vnto the dogs, neiſer caſt yee your pearles be-*

X

fore

fore swine, lest they trample them under their feete, and turne againe, and rent you. *Matth. 7. 6.* Such holy admonitions, and Christian pearle of Christian reproofe, and brotherly correction, are not to bee cast before such dogs and swine as manifest contemners of religion and open persecuters of the Word. Whereas *Paul* saith, *Rebuke not an Elder*, he doth not meane that it is altogether vnlawfull to reprove an Elder, but to shew the manner of reproofe, and the right rule to bee observed; as, it must bee done aduisedly, mildely, gently, by way of intreaty, and exhortation: A bare reproofe is not so fit. as exhortation; *Rebuke not an Elder, but intreate him as a father. Against an Elder receiue no accusation, but before two or three witnesses. Them that sinne, rebuke before all.*

all. 1. Timoth. 5. 19, 2. id est,
those Elders beeing first pri-
uately admonished, and ac-
cused before witnesses, *rebuke*
before all; id est, the whole
Church.

Hitherto of the Matter;
Now of the Manner of re-
prooffe: for it is not sufficient
to reprove, but to know
how. The right Manner of
reprooffe is two-fold: Gene-
rall. Speciall. Generally; wee
are to reprove two wayes.
First, by word. Secondly, by
deed: as followeth.

I.

First, by word; and this is
to be done both in regard of
sinnes, and of iniuries and
wronge. This is often enioy-
ned both by God himselfe,
our Saviour Christ, Salomon,
and Paul. *Thou shalt plainly*
rebuke thy neighbour, and not
suffer sinne upon him. Levit. 19.
17. If thy brother shall trespass
X 2 *against*

against thee, goe and tell him his fault betweene thee and him alone, if hee heare thee, thou hast gained thy brother. Matth. 18. 15. which Saint Luke explaineth; If thy brother trespassse against thee, rebuke him. Luke 17. 3. Them that sinne, rebuke before all. 1. Tim. 5. 20. that is, those Elders that haue been first priuately admonished, and after that before witnesses, if they be accused before two or three witnesses, then let the Pastours or Governours of the Church, reprove those Elders before all men, that is, before the whole Church, and not before all men, in all places, in all assemblies where they offend, & where they become; for this were a disgracefull reproofe; tending rather to their hardening, than amendment. We must hold fast the faithfull Word, as we haue been taught

taught, that wee may bee able by
sound doctrine both to exhort,
and to conuince the gain-sayers.

Tit. 1. 9. Reprooue, rebuke, ex-
hort. 2. Tim. 4. 2. All Scrip-
ture is giuen by inspiration of
God, and is profitable for do-
ctrine, for reproofe, for corre-
ction, for instruction in righte-
ousnesse. 2. Tim. 3. 16. Rebuke
them sharply, that they may be
sound in the faith. Titus 1. 13.

And Salomon often in the
Prouerbs, and Ecclesiastes,
speaketh of reproofing by
word of mouth, and hearing,
and hating reproofe, as I haue
formerly shewen. But how-
soever this bee a speciall du-
tie, and necessary, and the
want of it to be bewailed, and
though wee ought by all
meanes so farre as our calling
requires, to reproofe sinnes;
yet the Apostle doth not in
this place and Text speake
properly of this kinde of re-

proofe by word, but of the other; by deede.

2.

Secondly, Wee must re-
prooue sinnes by deede, that
is, by the light of an holy life,
and good example; for many
times when words faile, good
examples auile; *Precepta do-
cent, Exempla trahunt: Pre-
cepts teach, Examples draw on
others.* That this kinde of re-
proofe is heere meant, appea-
reth by these reasons.

1.

First, we must vse reproofe
by word, towards a brother
that trespasseth. *If thy brother
trespasse, rebuke him. Luke 17.
3.* But heere the Apostle
speakes of infidels who are
darkenisse, and their workers,
workes of darkenisse.

2.

Secondly, The Apostle di-
rects his speech to all Chri-
stians, who must reprove:
But it is not the part of euery
one to reprove other mens
sinnes by words, but it is their
dutie

dutie to doe it by contrarie manners, by an holy conuersation of life, and by declining from all communion with sinne, and sinners.

Thirdly, the Metaphor of light here confirms this; Light discovers, and makes all things manifest, not by words, but by light, so children of light, by light of an holy example, must reprove the workes of darkenesse.

Fourthly, the Apostle exhorteth here to reprove, not men who are darkenesse, but their sinnes, the workes of darkenesse. Men that sinne may be rebuked by words, but their sinnes and workes of darkenesse by an holy life.

Fifthly, the Apostle layeth downe two great reasons in the 12. Verse, why we should rather reprove sinnes, by light of holy life, than by

X. 4. words.

words. 1. because they are done in secret; if they are done in secret, how can wee re-prooue things vnknowne by words? 2. it is a shame to name them, and to speake of those things which are done of them in secret; how then can wee with honesty by words re-prooue them? which words are spoken emphatically, for if it be a shame to speake of them, how much more shame to commit them?

Use. 1.

This being so, it must stirre vp every one to study, and endeaour after piety and godlinesse, to leade an holy life in all godlinesse and honesty; To let our light of an holy example, so shine before others, that they may see our good workes, and glorifie our Father which is in heauen, *Matth. 5. 16.* Wee must haue our conuersation honest among the Gentiles, that

that whereas they speake against
us as euill doers, they may by our
good workes, which they shall be-
hold, glorifie God, 1 Pet. 2.12.

Thus by the light of piety,
and good workes; by a holy
conuerſation of life, and good
example, wicked men will be
reprooued and conuinced in
their consciences, that those
things which they doe are
not good, whereas by the
word of mouth, yea, by the
word of God, they will bee
no whit mocked, according
to the saying of Saint Paul;
If all prophesie, and there come
in one that is an vnbeleuer, or
one vnlearned, hee is conuinced
of all, hee is iudged of all, And
thus are the secrets of his heart
made manifest, and so falling
downe on his face, hee will wor-
ship God, and report that God is
in you of a truth, 1 Cor. 14. 24.
25. Thus by this meanes sin-
ners are not offended, but

more profitably reprovued,
 & so are brought to a know-
 ledge of themselves, and be-
 ing brought to a knowledge
 of themselves and their sins,
 grow to a dislike of them-
 selves, and of their sinnes, and
 so are brought to repentance,
 and salvation; And for this
 purpose, that saying of Saint
Peter is remarkeable, and re-
 gardable; *yee Wives be in subie-*
ction to your own Husbands, that
if any obey not the word; they
may without the word be wonne
by the conversation of the Wives,
while they behold your chaste con-
versation coupled with feare,
1 Pet. 3. 1. 2.

Vse. 2.

This reproveth, and se-
 verely condemneth all those
 that live a wicked, lewde, pro-
 phane, and dissolute life, gi-
 ving all evill example, who
 are so farre from reproving
 sinne, as they dishonour God,
 offend

offend the weake, scandalize the Church, harden the wicked, and confirme them in their wickednesse, wound their owne, and their brothers conscience, causing others to fall and goe astray, and in what them lye, destroy their soules; *Evill words corrupt good manners*, 1 Cor. 15. much more euill workes. And thus much of the manner of reproofe in Generall.

Specially, the manner of reproouing of Sinne, consisteth in these particulars. It must be 1. orderly; 2. certainly, 3. plainely, 4. discreetly, 5. mildely, 6. seasonably, 7. louingly, 8. patiently, 9. considerately, 10. zealously, 11. profitably, 12. impartially.

First, wee must reprocue, orderly. Wee must first begin with our selues, to reprocue sinne in our selues, our Children,

dren, Seruants, and kindred,
 then in strangers. This order
 to beginne with our selues, is
 yery necessary; for it is a
 shame to reprocue that in o-
 thers, with which wee are
 tainted our selues; wee are vn-
 worthy reproouers, neither
 can wee in loue to them, or
 hatred to their sinne, or zeale
 to Gods glory, reprooue o-
 thers for that which we hate
 to reforme in our selues; If
 we doe reprooue others, and
 be as deepe in fault our selues,
 it may well bee said vnto vs,
Physitian, heale thy selfe, Luke
4. 23. For wherein thou iudgest
another, thou condemnest thy
selfe, for thou that iudgest doest
the same things. And thinkest
thou. O man, that iudgest them
which doe such things, and doest
the same, that thou shalt escape
the iudgement of God? Rom. 2
1. 3. And, why behaldest thou
the mote that is in thy brashers
 eye.

eye, but considerest not the beame that is thine owne eye? Or how wilt thou say to thy brother, Let me pull the mote out of thine eye, and behold a beame is in thine owne eye? Thou hypocrite, first cast out the beame out of thine own eye, and then shalt thou see clearely to cast out the mote out of thy brothers eye, *Math. 7.*

3. 4. 5. This is that holy order to bee obserued, besides the conuincing the offender in his conscience of his fault, before hee proceed to reprove. It is the counsell of the Apostle, *Let all things bee done decently, and in order, 1 Cor. 14. 40.* if all things, then Reprove.

This condemneth the common practise of the most, who are alwaies prying into the liues of others, obseruing them, so as to vpbraid them, and call their faults in their teeth,

Use.

teeth, and altogether neglect their owne faults, which are as great, or greater; These are a curious people to looke into other mens liues, but a sloathfull people to looke into their owne; They are quicke-sighted and Eagle-eyed, in spying faults in others, but as blinde as Moules to see their owne; They can spie the least moate in their brothers eye, but cannot discern the great beames in their owne. They are like vnto an eye, which seeth all things, but cannot see it selfe. Thus, *they straine at a Gnat, and swallow a Camell, Matth. 23. 24.* But let vs marke what *Dauid* saith, *Let the righteous smite mee, it shall bee a kindenesse; and let him reprove mee, it shall be an excellent oyle, which shall not breake my head, Psal. 141. 5.* Lo, hee saith not here, let the prophane, Jewd,

lewd, wicked liuer, who is tainted with the same or greater sinne reprocue mee, but let the righteous; signifying. that before wee correct and reprocue others, we must first redresse our owne faults, and become godly and righteous.

Secondly, wee must reprocue, *certainely*. I meane, wee must haue a certaine knowledge of the sinne, or fault committed, and bee thoroughly informed of the offence, either in our selues, or by credible information from others, who are knowne to bee honest men, against whom no iust exception can be taken. In this case we may reprocue peremptorily and directly, as *Nathan* did *Dauid*, *Thou art the man*, 2 Sam. 12. 7. But if it be a doubtfull case. and the thing concerning our brothers fault vn-certaine; our reprocue must be

2.

be conditionall; Besides, we shall purchase to our selues much disgrace, the party re-
 prooued will deny that hee knowes any such thing, so we shall be counted busie-bodies in other mens actions, spying out faults where is none, whereby our brother is much offended, and wee taken for false accusers, because we haue no ground or certaine prooue of the fault; It is the counsell of the Apostle, *Let vs consider one another to prouoke vnto loue, and to good workes,* Heb. 10. 24. not consider one another to vpbraid one another, but the better to discern of the fault, and to know how to reprove it. *When Paul saw that they walked not uprightly according to the truth of the Gospell, he reproveth Peter before them all,* Gal. 2. 14. Here was a certaine knowledge Paul reproveth the dissent among

among the Corinthians; For it hath beene declared vnto mee of you, my brethren, by them which are of the house of Cloe, that there are contentions among you, &c. 1 Cor. 11. 12. Here was a credible information; which Paul belieued, and therefore reprocued them; I heare there are diuisions among you, (he heard it by report of the house of Cloe,) and I partly beleue it, 1 Cor. 11. 18.

This reprooues all those that goe vpon false reports, flying-tales, priuate surmises, suspicions, presumptions, and euery rumour blazed abroad, being altogether ignorant of the offence; Thus wee haue a number of tale-bearers, and tarling Gossips, and carry-tales, that goe pedling vp and downe, from house to house, back-biting, slandering, disgracing, and reproaching
their

Use.

their neighbour, and these are beleued, though neuer so false, and from the false report of such, men goe to reprove the party so grossely and wrongfully abused; and when the partie so reproved, being most innocent, shall demand who is the Author of such reports, this is the villany of all, the reprover will conceale the Author, and will by no meanes reveale him, either for feare or favour, and so leave a blot upon the good name of the guiltlesse partie. Let all such know they have no part in the Kingdome of heaven, *Psal. 15.3.*

3.

Thirdly, wee must reprove, *plainely*. To reprove plainely, is, 1. to lay open, discover, and make manifest the fault to the face of the doer, and not to goe behinde the doore for the matter, as though

though we durst not be seene in it. For all things that are reproued, are made manifest by the light, Ephes 5. 13. Paul withstood Peter to his face, and reproued him before them all; he went plainely to worke, being thoroughly informed of the offence, Galath. 2. 11. 14. Or, plainely; that is, in plaine termes; couching our reproofe in plaine words, to speake to the capacitie of the partie reproued, and to the conuincing of him in his conscience of his fault, that it is not a fault in generall, but a fault in him; so much the word in the originall signifieth. Or, plainely; that is, to reprove in good earnest, iudicially, without sleighting of it ouer houerly, and negligently, vsing no quirkes or quiddities, or equiuocation; Or, plainely, that is, to deale plainely, that is to say, simply, vpright-

vprightly, innocently, truly, without deceit, guile, vaine-glory, dissimulation, or flattery. *Thou shalt plainly rebuke thy neighbour, and not suffer sinne upon him. Leu 19.17.*

Use.

This condemnes three sorts of reproofes. First, All old, and perfunctory reproofes; Perfunctory, I call all such, as are lightly, slightly, or negligently passed ouer, dispatched onely for fashion sake, beeing a meanes to maintaine sinne, rather than to restraine sinne; Such was it of *Eli* to his sonnes. *1. Sam. 2. 23, 24.* A second sort offend herein; who propound their reproofes by way of interrogation, demaunds, or questions; as, where were you such a time, how did you behaue your selfe, in what company were you, in what case were you? (meaning

ning hee was drunke) the party replies, hee knowes not what he meanes; so he leaues a blot vpon his name, and durst not directly tell him it was so; this is not to reprove plainely. A third sort heere taxed, are such as will seeme to reprove, but it shall be in a merriment, in a iesting vaine, in a sporting manner; yea, it shall be in such a manner, as he will abuse the Scriptures, and speake it by way of derision, and mocking of those that doe it in sinceritie; for he would not for a world his friend should take it in good earnest, lest, forsooth, hee should bee counted a Puritane or Precisian for his labour. *Thou foolas make but a sport of sinne: Prov. 14. 9.* This is not to reprove plainely, and in earnest, and to make the reproofe enter into a man as it ought; as *Salomon* saith,

A reproofe entreteth more into a wise man, than a hundred stripes into a foole. Pro. 17. 10.

4

Fourthly; Wee must re-
prooue *Discreetly*: We must
be wise to discerne betweene
party and party, betweene
sinne and sinne; to obserue
the quality of the one, and
the nature of the other; for all
parties are not to be reproo-
ued a-like, nor all sinnes a-
like: Some are equals some
inferiours, some superiours,
some publique, some private,
some bond, some free; so ac-
cording to each condition
must be our reproofe; some
by admonition, some by Ex-
hortation, as Elders, Mini-
sters, and Magistrates. 1.7 in
5.1. Some with the rodde
of sharpe reproofe, as such
are knowne to be notorious
and openly scandalous. 1.13.
Some, not onely by

word

word, but by due correction, as superiours towards those ouer whom they are placed, and whose charge is committed to them, as Parents, Masters must reprocue their children and seruants : Againe, some sinnes are of infirmitie, frailty, ignorance, weakenesse ; these must bee reprooued gently, friendly, tenderly : Some are of malice, pride, wilfulnesse, presumption, contempt, and the like ; these must bee reprooued sharpely, and with seueritie : To the former we must bee as *Barnabas, the sonnes of consolation* ; To the latter, *Boanerges, the sonnes of thunder*, thundring out the iudgements of God against their sinnes.

This reprooueth the indiscretion, and want of spirituall wisdom in a number, who put

Vse.

put no difference at all, either betweene the parties or their sinnes; and so either reprove not at all, or if they doe, they sing the song of iudgement in stead of mercy, or mercy in stead of iudgement, Law for Gospell, or Gospell for Law; or else altogether mercy, or altogether iudgement; This is a fault in many Ministers, *who should bee wise and discrete to know the state of their flocke. Pron. 27. 23.* and to know that their Congregation is a mixt company, some more tractable, some more refractary, and so accordingly should by wholesome doctrine raise vp one by the Gospell, and beate downe the other by the Law, and not to preach altogether damnation alike to all: This is a fault also in inferiours, as in the Subject towards the Magistrate, in the people to
the

the Minister, who are ready vpon euery small occasion to reprove their superiours, to censure them vpon euery report, whereas against an Elder we must receive no accusation vnder two or three witnesses. 1. Tim. 5. 29. Let vs therefore take vp the counsell of Saint Iude: Of some haue compassion, making a difference, And others saue with feare, pulling them out of the fire. Iude vers. 22, 23.

Fifthly, We must reprove Mildely; that is, with a meeke and quiet spirit, which is in the sight of God of great price. 1. Pet. 3. 4. we must in reproofing, bee free from all reuengesfull affections, rigour, and extremitie; Wee must reprove, rebuke, exhort, with all long suffering. 2. Tim. 4. 2. The servant of the Lord must bee gentle to all men; in meeknesse in-
Y *fructifying*

struelling those that oppose themselves. 2. Timoth. 2. 25, 26. We must deale in reproofe, as a Surgeon with a bone out of ioynt, or a fore wound, that is, tenderly, and gently, If a man bee ouertaken in a fault, ye which are spirituall, restore such a one in the spirit of meekenesse. Galat. 6. 1.

Vse.

This seuerely reprooueth all such as vse bitter inuectiues, railing speeches, and extreame seuerity in reproouing others, whether Minister or others; whereby it comes to passe, that for the most part they fall out, miscalling one another, and falling to cursing and swearing, fighting, and quarrelling, doing more hurt than good: This againe condemnes the cruelty of many Parents, and Masters, in vsing too much seueritie, and extremitie in their

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their corrections, as many poore children, seruants, and apprentices, both in City and Countrey, haue cause to complaine. But what saith *Salomon*, *A righteous man is mercifull to his beast*, (much more to his child, or seruant) *but the tender mercies of the wicked are cruell*, *Pro. 12.10.* As appears in such cruell hard-hearted Parents; especially stepfathers and mothers, and such tyrant-like masters, who use their children and seruants, more like dogs than Christians.

Sixthly, We must reprove, *reasonably*. We must obserue fit time and place, wherein to reprove; for it is not fitting at all times, or in all places, or all companies; but the best fit time is to be chosen. *There is a time for all things,* for all things, then for re-
Y 2 prooue)

6.

proote) there is a time to euery purpose vnder heauen; a time to keepe silence, and a time to speake, Eccles. 3. 1, 7. The godly man bringeth forth his fruit, tempore opportuno, in due season, Psal. 1. 3. A word fitly spoken, is like apples of gold in pictures of siluer, Pro. 25. 11. And a word spoken in season, how good is it? Pro. 15. 23. A foole vitereth all his mind, but a wise man keepeth it in till afterwards, Proverbs 29. verse 11.

Thus when we see a man in the heate of his passion of anger, we must not take that present time to reprocue in his heate, but stay till his heate be ouer; A brother offended, is harder to be wonne then a strong citie, Pro. 18. 19. When a man is drunke, it is no fit time to tell him of it in his drunken fit, but afterwards, when he is come to himselfe.

himselfe. *Abigail reprooued Nabal her husband, for his churlish answere to Davids seruants. but she obserued the fittest time; For Nabal kept a feast of Sheepe-shearing, and his heart was merry, and he was very drunken; but she told him nothing till morning, more or lesse, till the morning light, when the wine was gone out of his head,* 1 Sam. 25. 36.

This reprooueth all such, as make no distinction of times, place, or persons, when, where, or before whom they reprocue their brethren: but traduce their brethren to others, & diuulge their faults in euery place, before all companies; yea, they will obserue their owne time, though most vnseasonably, when they may speake to their faces publikely, to their greatest disgrace; as *David saith, The*

Vse.

wicked watcheth the righteous,
and seeketh occasion to slay him,
Psal. 37. 32. This is against
the rule of charity, which co-
uereth a multitude of sinnes,
1. Pet. 4.

7.

Seuenthly, We must re-
prooue, *Lowingly*; to make the
partie see, that what we doe,
we doe in loue to his person.
with hatred to his sinne, and
all for his good; both regard-
ing the reputation of his
good name, which we ought
to tender as our owne; as al-
so ayming at the eternal good
of his soule. It is the counsell
of the Apostle, *Let all your
things bee done with charitie,*
1. Cor. 16. 14. if all things, then
reproote. It is the rule of
Charity; *Whatsoeuer ye would
that men should doe to you, euen
so doe ye to them, for this is the
Law and the Prophets,* Matthe.
7. 12. But as we would haue
other

others rebuke vs in loue, so must wee our brethren; and because they are brethren whom we must reprocue, we must liue and loue as brethren; wee must imitate our Sauour; laying, *As many as I loue, I rebuke, and chasten, Rev. 3. 19. God correcteth euery sonne whom he loneth, as, Heb. 12. 6.* Thus, it must appeare, that we doe it both in loue to his person, and in loue to God; that if we should be asked why we are so forward in reproouing? *for the loue of God constraineth vs, 2 Cor. 5. 14.*

This makes against those that are supercilious censurers of others vncondemned; reproouing rather of malice to his person, than of hatred to his sinne; hating his person, and louing his sinne; which is contrary to Gods

Vse.

owne commandement; Thou shalt not hate thy brother in thy heart, Thou shalt plainly rebuke thy neighbour, *Leuit. 19. 17.* He that is malicious and hatefull, is so farre from gaining his brother, as that *Salomon* tels vs, *Hatred stirreth up strife, Prov. 10. 12.* Saint *Paul* saith, *All things that are reprovued, are made manifest by the light; for whatsoever doth make manifest, is light, Ephes. 5. 13.* But Saint *Iohn* tels vs againe, *He that hateth his brother, is in darkenesse, even till now; hee is in darkenesse, and walketh in darkenesse, and knoweth not whether he goeth, because that darknesse hath blinded his eyes, 1 Ioh. 2. 9. 11.* Thus it is as impossible for him that is in darkenesse to reprove his brother, as for darkenesse it selfe to discover and make manifest things in secret; wee must in our reproofes, be so
louing.

louingly affected, as we should
 ayme chiefly at the winning
 of soules; but, Saint *Iohn* tel-
 leth vs, *that whoſoener hateth*
his brother, is a murtherer,
1 Iohn 3. 15. This alſo makes
 againſt thoſe, who in ſtead of
 loue, in ſeeking their brothers
 good, ſeek occaſion to
 vex their brothers ſoule, by
 malicious, enuious, and cru-
 ell ſpeeches, though he neuer
 deſcrued it, as *Dauid* ſaith,
ſpeaking cruelly, deſpightfully,
and diſdainfully againſt the
righteous, Pſal. 31. They plot a-
gainſt the iuſt, and gnaſh vpon
him with their teeth, 37. 12. or
 elſe, their reproofes are to re-
 uenge themſelues on their
 brethren, ſo taking Gods of-
 fice out of his hand, who
 ſaith, *Vengeance is mine, and I*
will repay, Rom. 12. 19.

Eightly, we muſt reprooue,
Patently. This may ſeeme to
 Y 5 be

8.

be the same, which I spake of before, viz. mildenesse, meekenesse, long-suffering; but it is not; for Saint Paul charging vs to reprove with all long-suffering, doth in the former Chapter, distinguish long-suffering from patience, setting them downe as two severalls; *Thou hast fully knowne my long-suffering, charity, patience, 2 Tim. 3. 10.* So againe, *The servant of the Lord must not strine, but bee gentle to all men, apt to teach; patient, in meekenesse instructing, &c. 2 Tim. 2. 24. 25.* where wee see againe, patience, gentlenesse, meekenesse, are distinguished. This patience must appeare, not only in time of reproofe, which may be called forbearance, but also after reproofe, to waite patiently for amendment of the partie reprooved; *All Scripture being profitable for reproofe, for correction, for instruction,*

instruction, 2 Tim. 3. 16. is called the word of patience, Reuel. 3. 10. because it teacheth patience; is the instrument of patience; cannot be maintained without patience; besides it is Gods word, who is the God of patience, Rom. 15. 5. and Christ calls it his patience, Reuel. 3. 10. which must teach vs to begge it at Gods hand, when wee are to reprove our brethren. It is the saying of our Saviour, The good ground, are they which in an honest and good heart, having heard the word, keepe it, and brings forth fruit with patience, Luke 8. 15. now one maine fruit is Christian reprove. Therefore let vs follow Saint Pauls counsell, ioyning both together. Warne them that be unruly, comfort the feeble-minded, support the weak, be patient toward all men, 1 Thes. 5. 14. it toward all, then especially in winning and

and gaining a brother by re-
proofe.

Ue.

It must teach vs to take vp
Saint *Pauls* counsell; *Let your
moderation.* (as our common
English translations hath it)
*Let your patient minde be known
to all men, Philip. 4. 5.* This mo-
deration must not be only in
the practise of publique Chri-
stian equitie, but also in pri-
uate; euen in our thoughts,
words, and affections; This
also reprooues all those, that
neuer reprooue others, but in
the heate of their passions,
when they are most impati-
ent, most angry, most discon-
tented, and most of all pro-
uoked, or else out of a me-
lancholy fit; then being furi-
ous and raging, they foame
out their venome, and their
owne shame, exceeding all
mediocrity and moderation,
and become implacable, not
to

to bee appeased; then they
shoote forth their arrowes,
euen bitter words, and grie-
uous to be borne; These and
such like curst fruits come
through ouer-much haiti-
nesse and impatiency. Let vs
therefore hearken to the prai-
er and desire of *Paul*, *That we*
may walke worthy of the Lord,
*unto all pleasing, &c. strengt-
ned with all might, according*
to his glorious power, unto all
patience and long-suffering, with
ioysfulnesse, Colos. 1. 9. 10. 11.

Ninthly, wee must re-
proue, *Considerately*; that is,
aduisedly, without rashnesse;
wisely, warily, vpon serious
deliberation; taking the fittest
opportunity, to shew loue,
and to keepe loue; Againe,
wee must consider the partie
reprooued, or our selues, who
reprooue. 1. The partie re-
prooued; that he is a brother,
pro-

9.

professing the same religion, and of the same Church, to whom we owe a speciall dutie of loue; or, consider whether he be a scorner, an open contemner of the word, one that mockes thee for thy labour; such an one reprove not; for, howsoever Salomon saith, *To them that rebuke the wicked, shall be delight, and a good blessing shall come upon them, Prou. 24. 25.* yet he forbiddeth to reprove an open scorner. *Reprove not a scorner; He that reproveth a scorner, getteth to himselfe shame; and hee that rebuketh a wicked man,* (meaning such an one as is peruerse in his waies, obstinately wicked, hating to be reformed) *getteth himselfe a blot, Prou. 9. 7. 8.* Secondly, wee must consider our selues, either that we haue beene as bad as other in time past, offending in the same kinde, or

as

Gal. 6.

as great or greater. Remember that ye were in times past, thus and thus; at large, *Ephes. 2. 11. 12.* or, consider our selues as we are now; viz. weake, fraile, subiect to fall euery houre; or consider, that wee may hereafter fall into the same sinnes, or greater; for wee are subiect to the same temptations as other men are. Therefore though we thinke we stand, we must take heed lest we fall, *1 Cor. 10. 12.* It is a note of an hypocrite, not to consider himselfe; Why beholdest thou the moate that is in thy brother's eye, and considerest not the beame that is in thine owne eye? Thou hypocrite, first cast the beame out of thine owne eye, *Math. 7. 3. 4. 5.* It is a property of the wicked; They consider not that they themselues doe euill, *Eccles. 5. 1.* Therefore as Paul saith, when thou reprovest another, consider thy selfe, lest thou also bee tempted, *Gal. 6. 1.*

This

Vse.

This condemnes that posterous course of a number, who rashly, vnadvisedly, hand-ouer-head, in a garish humour, reprocue others; rather exasperating them, and prouoking them to wrath, than to reclaine them from sinne; this kinde of reproofe sauiors of spleene, not loue; Hee that sets a bone out of ioynt, how wary, how carefull is he? he aduiseeth himselfe well, before hee will meddle with it, and not goe rashly to worke, as not caring what become of it; much more care ought we to haue of restoring a member of the Church, being as it were disioynted, and fallen in any offence. Secondly, this reprooues those that deferre their reproofes, whereas they must not be deliied; but we are to make vse of the present time, when it is most

most conuenient, for though I doe not meane, as I haue shewne, that a man should re-
prooue a drunkard in his drunkenneſſe, (which may be called the preſent time) yet out of that we muſt re-
prooue him betimes, the ſooner, the better; Sinne breakes a bone in the new man; Reprooſe ſets it againe, but the ſooner a bone broken is ſet, the ſooner it's cured, and with leſſe paine; ſo the ſooner one is reprooued, he is more eaſily recovered. Laſtly, it reprooues thoſe that neuer conſider themſelues nor others, eſpecially themſelues, which if they did, it would beate downe the pride, preſumption, ambition, vaine-glory, indiſcretion, raſhneſſe, ouer-much boldneſſe, which a number uſe in reproouing others, inſulting ouer their brethren, as though they themſelues were
free

10.

free from all reproofe.

Tenthly, Wee must re-
 prooue *Zealously*. As we must
 reprove in the spirit of meek-
 nesse, so with Christian
Zeale; *Zeale* to Gods glory,
 seeking and longing after the
 good of our brethren, and
 not to endure the least sinne
 to goe vnreproved: Thus
 when wee see Gods glory to
 bee hazzarded, and the salua-
 tion of our brethren like to
 bee hindred, wee must for a
 time lay aside meeknesse, and
 bee inflamed with *Zeale*, that
 wee may say with *David*, *The*
zeale of thine house hath even
consumed vs. *Psalms. 69. 9.* *Wee*
are redeemed to bee a peculiar
people, zealous of good workes.
Titus. 2. 14. This zeale is the
 feruency of the spirit, arising
 partly of loue, partly of anger:
 Of loue, causing vs eagerly,
 and earnestly to maintaine
 Gods worship both in our
 selues,

selues, and others : Of anger, moouing vs to grieve and anger, when wee see God dishonoured ; It is of that nature that it cannot beare with them which are euill ; which was the commendation of the Church of Ephesus. *Reuel. 2. 2.* And Saint Paul saith. *It is a good thing, to bee zealously affected alwayes in a good thing. Galat. 4. 18.*

First, This reprooues all those, who are too remisse in this dutie; either not reproouing at all ; or if they doe, it is coldly, sparingly, negligently ; or else being neither hot nor cold, but lukewarme : Innumerable are the sinnes committed daily, but where is the man that zealously reprooues it? the party offending seldome or neuer heares of it : *But cursed be hee that doth Gods worke negligently.* *Ier.*

Ise. 1.

10.

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Ier.

Ise. 1.

Ier. 48. 10. True zeale will bane his vent. Iob 32. 18, 19. Secondly, This condemnes the preposterous zeale in a number, which is a bad zeale, proceeding neither from faith, repentance, nor knowledge; as the zeale of Iehu, 2. King. 10. 16. to 29. 31. so a number are so precise, as a man must doe nothing, not so much as laugh, but they are ready to finde fault, they know not for what, euen condemning them to the pit of hell, for trifles.

I might instance in many particulars, wherein these curious, rash, bold-hardy fooles, shew their preposterous zeale; a man must feed their humour, and doe nothing but as they do, and be of the same hew as they are of, say as they say, & doe as they doe, or else we are worse then naught, according to their censure; but they.

they being so absurd and ridiculous, I forbear, yea, I am ashamed almost to name them; This onely I say to all such; *They straine at a gnat, and swallow a cammell, Matth. 23. 24.* They turne aside to vaine iangling, for want of true lene, a pure heart, a good conscience, and faith unfained; desiring to be teachers, but understanding neither what they say, nor whereof they affirme, *1. Tim. 1. 5, 6, 7.* They zealously affect you, but not well, &c. *Gal. 4. 17.* And I will beare them record, they haue a zeale, but not according to knowledge, *Rom. 10. verse 2.*

Eleuenthly, We must re-
prooue, *Profitably*; that is, so
as it may be best for Gods glo-
ry, and the good of our bre-
thren; it must be for to winne
and gaine them, *Matth. 18.*
It must be to bring them to
re-

repentance, and to winne them to the faith; wee must alwayes propound this end in our reproofes; for the end of reprove is to bring men to repentance, and then reprove ceaseth. *We must not seeke our owne profit, but the profit of many, that they may bee saved, 1. Cor. 10. 33. Rebuke them sharply, that they may be sound in the faith, Tit 1. 13. We must reprove with doctrine, 2. Tim. 4. 2.* Now, all Scripture is given by inspiration from God, and is profitable for reprove, correction, &c. 2. Tim. 3. 16. And forasmuch as we are zealous of spirituall gifts (of which I spake before) we must seeke, that we may excell, to the edifying of the Church, 1. Cor. 14. 12. *We must speake with understanding, that we may teach others, Vers. 19. Let all things be done to edifying, Vers. 26. if all things, then reprove.*

Thi,

Ite.

This reprooves diuers sorts of people, which I will onely name; 1. Those that reprove others in that nature, as they bring them to desperation 2. Parents and Masters, who prouoke vnto wrath, and so to discouragement, as Saul to Jonathan, 1.Sam.33.34 Againe, this condemnes all such as are in place of Magistracie, (I say not all) but those that abuse this censure Ecclesiasticall, for their owne gaine, excommunicating for euery trifle; whereas this beeing a maine part of spirituall Iurisdiction, ought to bee vsed with great conscience, reuerence, care and consideration.

Lastly, we must reprove, impartially; that is, without partiallity, or respect of persons, either for feare, fauour, affection,

12.

affection, or any other sinister respect: This partiality is a great hinderance to effectuall reproofe, and respecting of persons either makes vs altogether neglect it, or to doe it by haltes; whereas wee must doe it *faithfully, in the feare of God, and with a perfect heart.* 2.Chron. 19. 9. which place ought to bee obserued of Magistrates in place of authority, especially when they sit in the seate of iustice. Wee may bee said to bee partiall, either in regard of our selues, or others: In regard of our selues; when wee can be content to reprove some sinne in our selues, but not other, the smaller, but not the greater; and herein many are *iniqui Indices*, partiall Iudges, who will not lay the greater matters to their charge, lest they should cōdemne themselves; but wee must know

for a truth, that God will admit no dispensation for any one sinne, bee it great or small. In regard of others; when wee so regard mens persons, as we will reprove some, but dare not others, some sinnes in them and not others; which proceedes many times from this, that wee are guilty of the same sinnes our selues: But Saint James saith, *Have not the faith of our Lord Iesus Christ with respect of persons; which if yee doe, are ye not partiall? Iam. 2. 1, 2, 3, 4.* I confesse there must bee a due respect had vnto men, according to their place and calling; as our equals must be reprooved by friendly admonition; Superiours, as Magistrates and Ministers, with submisse exhortation; Those that offend of infirmity, with gentle and affectionate perswasions; not alwayes to

vse cutting, and searing, but mollifying ointments, and mandifying waters; Those that are more refractary, to do with sharpe reprehension; and Inferiours, as occasion shall serue, to vse due correction; But so to regard any mans person, as either not to reprove at all, or to doe it partially, is flat against the word; This ought Ministers especially to looke into. Cry aloud and spare not. *Esa.* 58. 1. we must not feare the faces of any, nor winke at sinne in any: This partiall reproofe was in *Eli* to his sonnes, honouring his sonnes more than God. And thus much for the *Manner* of reproofe.

Quest.

But it may bee asked, Is this kind of reproofe alwaies necessary?

Ans.

Except in these cases: First, if wee are ignorant of the fault,

fault, either having no certaine knowledge, or at least a credible information. Secondly, if wee see our reproofe will doe hurt, or no good. Thirdly, if the party to bee reprovued repents. Fourthly, if he doth promise speedily to amend. Fifthly, if it may better by others be done. Sixtly, if another time will serue better, it may be omitted for the present. Now if any think themselves too good or too great to be reprovued; and so will not yeeld their neckes to this yoke, let them remember Gods iudgement vpon King *Vzziah*, who resisting Gods ordinance in the ministry of the Prophet reprooving him, was stricken with a leprosie to his death. 2.Chron.26.

And thus much of the three-
fold Steppe of the Chri-
stian mans Walke.



AN
ADDITION
of certaine places of
holy Scripture, setting forth
the true Manner of this Chri-
stian Walke, both Ex-
horting, and De-
horting.

Exhortations.

THis *Manner*, I
finde in holy
Scripture pro-
pounded to vs
by the Apostles, two wayes:
Generally. Specially.

Ge-

Generally, It must bee according to the tenour of Gods Word; First, such as the Word teacheth. Secondly, such as becometh, graceth, and adorneth the Word. Thirdly, onely such, as being the onely life. *Onely let your conuersation bee as becometh the Gospoll of Christ. Philip. 1. 27.* What it teacheth the Apostle sheweth; *For the grace of God*, meaning, the doctrine of the Gospell, teacheth vs to denie vngodlinesse, and worldly lusts, and to liue godly, righteously, and soberly in this present world, *Tit. 2. 11, 12.* Godly; in regard of God: Righteously; in regard of others: Soberly; in regard of our selues.

Specially; This manner is propounded diuersly: *First*; We must walke *Circumspectly*; that is, warily, exactly, strictly, with great carefulnes,

and watchfulnesse, taking great heed to our wayes, and looking narrowly to our carriage; *See that ye walke circumspectly, not as fooles, but as wise,* (that is, not in ignorance, but indued with sauing knowledge) *redeeming the time* (that is, vsing a double and treble diligence for time to come, for that we haue spent formerly so idly and vainely) *because the dayes are euill,* that is, *full of euill men,* Ephes. 5. 15. 16. And the more euill the times are, the more circumspect must we be.

2.

Secondly, We must walke, *Uprightly;* that is, voyd of all hypocritie before God, and guile and dissimulation among men; simply, sincerely, in singlenesse of heart, fearing God. *Walke before mee,* saith God to Abraham, *and be upright,* Gen. 17. *Who shall goe*

to

to heauen? He that walketh uprightly, Psal. 15. 2. Qui vadit planè, vadit sanè. Hee that walketh uprightly, walketh surely, Pro. 10. 9. He that walketh uprightly, shall be saned, Pro. 28. 18. Better is the poore that walketh in his uprightnesse, then he that is peruerse in his wayes, though he be rich, Pro. 28. 6. The iust man walketh in his integrity; his children are blessed after him, Pro. 20. 7.

Thirdly; We must walke, Innocently; that is, without offence, not that we can so liue, as neuer sinne, or neuer offend, for that is impossible; for there is no righteous man, that doth good, and sinneth not, Eccles. 7. 20. But we must so walke, as that we giue no iust occasion of offence or scandall vnto any, whereby they may iustly blame vs; this is to walke inoffensiuely: Thus

3.

Zacharias and Elizabeth walked in all the commandements and ordinances of the Lord, blamelesse, Luke 1.6. God hath chosen vs before the foundation of the world, that we should be holy and blamelesse before him, Ephes. 1.4.

4. Fourthly, We must walke. *Honestly*; There is a twofold honesty; *Ciuill*; *Religious*. *Ciuill* honesty is necessary, but will not serue the turne to bring vs to saluation; as many will pleade, I liue in an honest calling, taking paines in that calling, I giue euery man his due, I doe no man harme, I wrong no man, I defraud no man, I keepe the Church, &c. All this is commendable, but thus *Caine* might haue pleaded, and many a wicked man. *Religious* honesty, is that which is ioyned with godlinesse; when a man

man hath a good and honest heart, hauing care to keepe faith and a good conscience, purposing and resolving to liue in no one sinne whatsoeuer, but to please God in all his commandements continually; as on the contrary, that is a dishonest and wicked heart, which resolueth to cherish any one sinne whatsoeuer. *Let vs therefore walke honestly, as in the day; not in rioting and drunkennesse, not in chabring and wantonnesse, not in strife and enuying, Rom. 13.*

13. Having our conuersation honest among the Gentiles, &c. 1.Pet. 2. 12. For the time past of our life may suffice vs to haue wrought the will of the Gentiles, when wee walked in lasciuiousnesse, lusts, excesse of wine, &c. 1.Pet. 4. 3. Wee must pray for Kings, and all in authority, that we may leade a quiet and peaceable life, in all godlinesse and

honestly, 1 Tim. 2. 2. where we see, godlinesse and honesty ioyned together as inseparable.

5. Fifthly, wee must walke *chastly*; abstaining from fleshly lusts. auoiding vncleane-
nesse, abstaining from fornication, and knowing how to possesse our bodies in sanctification and honour, not in the lusts of concupiscence, as the Gentiles which know not God, 1 Thessalonians 4.3. 4. 5. and that wee may keepe our selues chaste, wee must alwaies haue the feare of God before our eyes, as Ioseph did, Gen. 39. for by the feare of God, men depart from euill, Prou. 16. 6. Wives must haue chaste conuersations, coupled with feare, &c. 1 Pet. 3.1.2.

6. Sixthly, wee must walke *wisely*; not in the wisdom of the world, which is enmity
 against

against God; *There is a wisdom which is earthly, sensually, diuelliſh; But the wisdom that is from above, is first, pure, then peaceable, gentle, easie to be intreated, full of mercy and good fruits, without partiality, and without hypocrisie, Iam. 3. 15. 16. Who is a wise man among you, and endued with knowledge? let him shew out of a good conuersation, his workes with meeknesse of wisdom, Iam. 3. 13. walke wisely towards those which are without, (that is, not onely towards beleeuers, but towards such as are not yet come to the faith, and the true knowledge of Christ.) Colos. 4. 5. and for an helpe hereunto, let vs walke with the best, who are the godly wise; For he that walketh with the wise, shall be wise, Pron. 13. 20.*

*Seauenthly, we must walke
louingly;*

7.

louingly ; in loue to God, and man; our whole conuersation must be in loue; *Walke in loue, as Christ hath loued vs; in conformity, not equality, Ephes. 5. 2. I beseech thee Lady, not as though I wrote a new commandment vnto thee, but that which we had from the beginning, that we should loue one another; And this is loue, that wee walke after Gods commandments. This is the commandment, that as yee haue heard, from the beginning, yee should walke in it, 2 Epist. Iohn 5. 6.*

8. Eightly, wee must walke fruisfully; Our life must bee full of good workes, of piety, mercy, and charity; Wee must therefore learne to maintaine good workes, that wee be not vnfruisfull, Tit. 3. 14. Paul prayeth for the Colossians, that they might walke worthy of the Lord, vnto all pleasing, being fruisfull

in euery good worke, and increasing in the knowledge of God, Colos, 1.9.10. For we are Gods workeman-ship, created in Christ Iesus unto good workes, which God hath ordained that wee should walke in them, Ephes. 2. 10. where wee see good workes, are the Causey-way, not the cause why, wee goe to heauen.

Ninthly, wee must walke, *humbly*; This humilicy must be both outward, and inward; outward in gesture, speech, countenance, behaviour, in word, in deed; inward in the heart and minde; The outward may bee in wicked men and hypocrites, as in *Ahab*; but the inward onely in the godly; Againe, this humilitie must bee both in regard of God, and of men; In regard of God; as humiliation for sinne, whereby we deny-
ing

ing our selues, and stripping our selues of all conceit of our owne worthinesse, and of Gods vnderferued goodnesse, doe ascribe all to God, to whom it belongs, *Psal. 115.*

1. In regard of men; when wee preferre our brethren before our selues, submitting our selues vnto them, and esteeming our selues worse than others; *I therefore the prisoner of the Lord, beseech you, that ye walke worthy of the vocation, wherewith yee are called, with all lowlinesse and meeknesse, with long-suffering, forbearing one another in loue, Ephes.*

4. 1. 2. He hath shewed thee O man what is good; and what doth the Lord require of thee, but to doe iustly, and to loue mercy, and to walke humbly with thy God? *Micah 6. 8.*

10.

Tenthly, wee must walke, reformedly. Our life must bee

a

a space of repentance, *Renel.*
2. 21. Wee must be renewed
daily, and become new crea-
tures, dying vnto sinne, and
liuing vnto righteousnesse;
and being dead vnto sinne,
not to liue any longer there-
in; *Therefore we are buried with*
Christ by Baptisme into his
death, that like as Christ was
raised vp from the dead, by the
glory of the Father, euen so wee
also should walke in newnesse of
life, Rom. 6. 2. 4. If any man
be in Christ, he is a new crea-
ture, 2 Cor. 5. 17. For in Christ
Iesus, neither circumcision auai-
leth any thing, nor uncircumci-
sion, but a new creature; And as
many as walke according to this
rule, peace be on them, and mer-
cy, and vpon the Israell of God,
Gal. 6. 15. 16.

Lastly, wee must walke,
conformably, conforming our
selues, and framing our liues
accor-

11.

according to the example of Christ, and of the godly; who haue left vs an example that wee should follow their steps, *1 Pet. 2. 21. Bee followers of mee, and walke so, as yee haue vs for an example, Philip. 3. 17.* an example in holy vertues, not else. Wee must imitate Christ, not as God, in his miracles, as walking vpon the waters, and the like; nor as mediatour of God and man, as in the worke of redemption, &c. but as man, in his morals; in obedience, humilitie, loue, patience, meekenesse, contempt of the world, and the like. *As ye haue receiued the Lord Iesus, so walke in him, rooted and built up in him, &c. Colos. 2. 6. 7. Hee that saith, he abideth in him, ought so to walke, as hee hath walked, 1 Iohn 2. 6.* Thus for Exhortation.

Dehorta-

Dehortations.

THere are but two waies to walke in; the narrow way, and the broad way; the one leading to life and happinelle, and few there bee that finde it, the other leading to destruction, and vtter darkenesse, and many there be that goe in thereat; wee must strue to enter in at the straight gate; (that is, our principall care aboue all things, must be to come into the way of life euerlasting, and all worldly care, must come vnder this,) so much the word *Strue* imports, *Luke 13. 24.* compared with *Matth. 7. 13.* *for the Kingdome of heauen suffereth violence, and the violent take it by force, Math. 11.*

12. that is, there is such a forwardnesse, eagernesse, and zeale in Gods children, that they strive most earnestly to get heauen, striving who shall be most forward, endeavouring earnestly in the vse of all good meanes, which may bring them thither. *David professeth, his heart brake insunder for the longing desire that it had alwaies to Gods iudgements, Psal. 119. 20.* His practise must be our patterne, for our principall care must be to attaine eternall life. And for this cause as carefull must we be to shunne and auoid the broad way, wherein wee run headlong to our owne destruction; Wee cannot walke in both; Wee cannot serue God and Mammon; Let me therefore dehorte all from following the multitude, for the most goe to hell; For as *Paul saith, many walke of whom I haue*

haue told you often, and now tell you euen weeping, that they are enemies of the crosse of Christ; whose end is destruction, whose God is their belly, whose glory is in their shame, who minde earthly things, Philippians 3. 18. 19. yea, a man may be deceiued in his owne conceit; For, the way of a foole is right in his owne eyes, Prou. 12. 15. There is a way that seemeth right vnto a man, but the end thereof are the waies of death, Prou. 14. 12.

Ephes. 4. 17. 18. 19.

This I say therefore, and testifie in the Lord, that ye henceforth walke not as other Gentiles walke, in the vanity of their minde, hauing their vnderstanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart; who being past feeling,
haue

haue giuen themselves ouer vnto lasciuiousnesse, to worke all uncleannesse with greedinesse. But ye haue not so laarned Christ.

Prouerb. 1. 10. to 16.

My Sonne, if sinners entise thee, consent thou not; If they say, Come with vs, let vs lay waite for bloud, let vs lurke priuily for the innocent without cause, Let vs swallow them vp a line, as the grane, &c. Wee shall finde all precious substance, we shall fill our houses with spoile; Cast in thy Lot among vs, let vs haue all one purse; My Sonne walke not thou in the way with them; refraine thy foote from their path; for their feete runne to euill, &c.

Prou. 4. 14. 15. 19. 27.

Enter not into the path of the wicked, and goe not in the way of euill men; Auoid it, passe not by it, turne from it, and passe away.

away. For they sleepe not, except they haue done mischiefe, and their sleepe is taken away vnesse they can'e some to fail; The way of the wicked is as darknesse, they know not at what they stumble; Remooue thy foote from euill.

Prou. 15.9. Psal. 1.1.6.

Blessed is the man that walketh not in the counsell of the vngodly, nor standeth in the way of sinners, nor sitteth in the seate of the scornfull: For the way of the vngodly shall perish; The way of the wicked is abomination to the Lord.

1 Thes. 3.6. Psal. 36.4.

Now wee command you brethren, in the name of our Lord Iesus Christ, that yee withdraw your selues from euery brother that walketh disorderly; ἁτάκτως
that

that is, without order, against the lawes of God & men, idly, dishonestly, dissolutely, loosely, not labouring in their calling, but giuen to sloath & other vices; with such haue no familiaritie. They set themselves in no good way.

Iob 21. 14. Psal. 68. 21.

The wicked say vnto God, Depart from vs, wee desire not the knowledge of thy waies. But God shall wound the head of these his enemies, and the hairy scalpe of such an one as goeth on still in his wickednesse.

Iude 11. Psal. 119. 21. Heb. 3. 10

Woe vnto them, for they haue gone in the way of Cain, that is, in hypocrisie, hatred, murder, lying, despaire, carnall securitie, prophannesse, Gen. 4. And cursed are the proud, and such as erre from Gods commandments,

dements; The wicked doe alway erre in their hearts, for they haue not knowne Gods wayes.

Ephes. 5. 5, 6, 7.

This yee know, that no whore-monger, nor vnleane person, nor couetous man, which is an idolater, hath any inheritance in the kingdome of Christ and of God. Let no man deceiue you with vaine words: for because of these things commeth the wrath of God vpon the children of disobedience. Bee not yet therefore partakers with them.

2. Cor. 6. 14, 15, 16, 17.

Bee not vnequally yoked with unbeleeuers; for what fellowship hath righteousnesse with unrighteousnes? and what communion hath light with darknesse? And what concord hath Christ with Belial, or what part hath bee
that

that beleueneth with an infidell,
&c. Wherefore come out from
among them and bee yee sepa-
rate, and touch no uncleane
thing, and I will receiue you.

Esay. 52. 11. Reu. 18. 4.

Depart yee, depart yee, goe
yee out from thence, touch no un-
cleane thing, goe yee out of the
middest of her; Come out of
her my people, that yee bee not
partakers of her sinnes, and that
yee receiue not of her plagues.

Deut. 29. 19, 20, 21, &c.

If the wicked bearing the
words of this curse, shall blesse
himselfe in his heart, saying, I
shall haue peace, though I walke
in the imagination of my heart,
to adde drunkennesse to thirst,
The Lord will not spare him, but
the anger of the Lord, and his
iealousie shall smoake against that

man

man, and all the curses that are written in this booke, shall lie upon him, and the Lord shall blot out his name from under heaven; And the Lord shall separate him vnto euill, out of all the tribes of Israel, according to all the curses of the covenant, which are written in this booke of the Law, &c. And when posterity shall aske, wherefore hath the Lord done this? what meaneth the hate of this great anger? Then men shall say, Because they forsooke the Lord, &c.

Leuit. 26. 21, to 40.

And if yee walke contrary vnto mee; saith God, and will not hearken vnto me, I will bring seuen times more plagues upon you according to your sinnes, &c. And if yet yee will not bee reformed by these things, but will walke contrary vnto me, then will
Aa I also

I also walke contrary vnto you, and will punish you yet seuen times for your sinnes, &c. And if yee will nat for all this hearken vnto mee, but walke contrary vnto mee, then will I walke contrary to you also in fury; and I, euen I will chastice you seuen times for your sinnes, &c. at large. Here is a treble, and a terrible commination and threatening, worthy all obseruation; which must mooue vs all, with all care and conscience, to take vp the counsell of our blessed Sauour, *Iob. 5. 14.* Sinne no more, lest a worse thing come vpon thee. But if yee will not doe so, as God will haue you, behold you sinne against the Lord; and bee sure your sinne will finde you out. *Numb. 32. 23.*

Eccles. 11. 9.

But if all that hath beene
said,

said, will not yet serue turne,
then I say with *Salomon*, spea-
king by way of derision. *Re-
ioyce O yong man in thy youth,
and let thy heart cheare thee in
the daies of thy youth, and walke
in the waies of thine heart, and
in the sight of thine eyes; but
know thou, that for all these
things, God will bring thee into
iudgement.*

Thus haue I briefly onely
named these Exhortations
and Dehortations; In most
of which, especially the Ex-
hortations, I might, and
would willingly haue enlar-
ged my selfe, had not *Salomon*
admonished me, *that too much
studie is a wearinesse of the flesh,*
Eccles. 12. 12. or rather God
had seene good in the pen-
ning hereof, to haue added
vnto my health.

*And now brethren, I com-
mend*

mend you to God, and to the Word of his grace, which is able to build you further, and to giue you an inheritance among all them, which are sanctified.
Acts 20. 32.

Now vnto him that is able to keepe you from falling, and to present you faultlesse before the presence of his glory, with exceeding ioy; To the onely wise God our Sauiour, bee glory, and maiestie, dominion, and power, now, and euer. Amen.

FINIS.



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